

Sennacherib and the Temple of Doom

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The Destruction of Sennacherib (by the “romantic” Englishman, George Gordon, a.k.a. Lord Byron, 1788-1824—first published in 1815):

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.
Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn bath blown,
That host on the morrow lay withered and strown.
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!
And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.
And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail:
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.
And the widows of Ashur [Assyria-Ed.] are loud in their wail,
And the idols are broke in the temple of [their (non Mosaic) god-Ed.] Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

* * * * *



(“The Downfall of Sennacherib,” by Peter Paul Rubens, 1577-1640)

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Sennacherib is pronounced “Suh **nak'** uhr rib”; in Akkadian, it is pronounced “Šin ahhe eriba,” which means: “(The moon god) Šin has Replaced (Lost) Brothers for Me”

* * *

And the biblical sources for this mighty myth are 2 Chronicles 32:, 2 Kings 18: & 19: & Isaiah 36: & 37:

And note: 2 Kings 18:13 and 18:17 to 19:37 = (equals, are the same as, or are repeated in) Isaiah 36: & 37: (and thus vice-versa). And the 19th chapter of Kings is the very same as the 37th chapter of Isaiah. I.E. 2 Kings 19: (1-37) is repeated in Isaiah 37: (1-37).

And though 2 Chronicles also tells big biblical lies, its account is noticeably closer to the Historical truth.

(Can I get a witness? How about a reader or two?)

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The True or Historical Version of Events

Historical dates for us all to recall: (Source(s): The Golden Bible Atlas (NYC, 1957, p. 95) & An Outline of the Bible Book by Book, 1963, Barnes and Noble, NYC, p. 177):

Assyrian emperors or kings:

Shalmaneser V	(727–722 B.C.)
Sargon II	(722–705 B.C.)
Sennacherib	(705–681 B.C.)
Esarhaddon	(681–669 B.C.)

“Mosaic” kings:

of “Judah” (the southern kingdom):

Ahaz (735–715 B.C.)

Hezekiah (715–687 B.C.)

of “Israel” (the northern kingdom):

Pekah (737–732 B.C.)

Hoshea (732–722 B.C.) (the end)

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From 2 Kings 18:

Now in the fourteenth year of king Hezekiah [i.e. 701 B.C.–Ed.] **did Sennacherib king of Assyria** [reigned from 705 to 681 B.C.–Ed.] **come up against all the fenced** [“fortified”–By.] **cities of** [Hezekiah’s rebellious–Ed.] **Judah, and took** [“captured”–By.] **them.**

And Hezekiah king of Judah sent to the king of Assyria to [“at”–By.] **Lachish** [“Lakish”–By.; (a strategic Judean city taken by Assyria and sitting (or lying) half-way between Jerusalem and Gaza on the old road toward Egypt—thus strategically blocking any Judean-allied aid therefrom. (See Luke 14:31-32) Thus despairing of victory and independence (from Assyria) via successful war-alliance with Egypt—(who evidently offered Hezekiah better terms, less annual tax-tribute, etc.) the rebellious but wily Judean king thus relents, repents, surrenders, begging forgiveness and peaceable terms–Ed.], **saying, I have offended; return from me: that which thou puttest on me will I bear. [“I have done wrong; break off your attack, I will accept the penalty you may impose on me.”–By.]**

[**And the king of Assyria sentenced Hezekiah to a fine of** three hundred hundredweight of **silver and thirty of gold; and Hezekiah gave him all the silver that could be found in Jehovah’s house and in the palace treasuries. It was at that time that Hezekiah mutilated the doors of Jehovah’s nave, and the jambs which king Hezekiah had gilded, and gave them to the king of Assyria.**”—By.; (And don’t, dear reader, forget nor neglect the presumed annual tax or tribute payments.)–Ed.]

And the king of Assyria appointed [“sentenced” or “fined”–Ed.] **unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave (him) all the silver that was found in the house of the Lord, and in the treasures of the king’s house** [i.e. of the dynastic royal family–Ed.]. **At that time did Hezekiah cut off (the gold from) the doors of the temple of the Lord, and (from) the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.** [2 Kings 18:13-16]

(See 2 Kings 16:5-8 & :20 wherein Hezekiah’s father, Ahaz (reigned 735–715 B.C.) also took silver and gold from temple of Jerusalem to pay or reward an Assyrian king (Tilgath-pileser III, reigned 745–727 B.C.) for the service of saving Ahaz’ Judean kingdom from both hostile “Israel” and Syria—and/or (according to 2 Chron. 28:16-21 & :24) from Edom and Philistina—but alas! in vain).

(Note also 2 Kings 12:18 & 1 Kings 15:16-20 (repeated in 2 Chron. 16:1-5) to see how looting “YHWH’s” temple to pay an aggressor to go away, or to bribe a Gentile king to side with

or protect (the southern “Mosite” kingdom of) Judea against or from the hostile (northern kingdom of) “Israel” was indeed nothing new for Judean kings in need of money to do.

(But did this golden god of the “jews” ever mind “his” temple being thus royally-mined?)
(But I digress...)

* * *

Methinks this Judean submission and “fine” (bribe or tribute) to have been the actual or historical truth. (I.E. Hezekiah paid Sennacherib to please stop conquering his kingdom and go away.)

* * * * *

...and the Biblical, Mythological or False

As we shall read below, unless the Jerusalemites submitted to him before his siege thereof, king Sennacherib threatened to do to the rebellious (two-tribed southern) Judeans what his father and predecessor, Sargon II, had done to their sister state or brother kingdom of the (ten-tribed northern) “Israelites”—i.e. to deport and scatter their recalcitrant, stiff-necked and very wicked asses.

And to avoid this eventuality, their (ex-)rebellious king Hezekiah (as we just read) begged forgiveness and a price to pay off the Assyrian overlord, received an answer, and promptly rendered up the “fine” or “penalty.” I.E. while Sennacherib was still in Judea/Palestine—(and in fact as payment to make him go away from hence)—with all future (and perhaps annual) Judean tax or “tribute” payments (and all other forms of religious/political submission)—doubtlessly at that time pledged or promised by Hezekiah—to be promptly delivered and paid to Sennacherib whenever due at his imperial capital in Nineveh.

And doubtlessly these tax or tribute payments were dutifully paid. For during the two remaining decades of his life and imperial lordship, Sennacherib never again needed to return to rebellious Judea to extort and receive his demanded, exacted and compelled “due” therefrom.

(For violence and fear is the nature of all (political) lordship and submission, of all dictation or “legislation,” and of all tribute, taxation, duty and obedience. Or do you or I, dear reader, “duly” obey our (political) overlords and our tax- and task-masters freely out of love, or coercively out of fear?)

So surely this “fine” or “penalty” demanded of Jerusalem or Judea was promptly paid to Sennacherib—even if taken out of Hezekiah’s dynastic halls—even if ripped from off their golden “god’s” temple walls.

But that’s not how the biblical “scribes” wrote it up. And I know this is so, because here is precisely how they deceitfully did so (as translated into English)—and not once but twice: in 2 Kings 19:30-35 and also Isaiah 37:31-36,

And the remnant that is escaped [“remaining survivors”—By.] **of the house of Judah** [from the (bought-off) Assyrian threat—Ed.] **shall** yet again [“**more and more**”—By.] **take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant** [unlike Judea’s northern sister “Israel”—in 722 B.C. conquered and deported by Assyria into perpetual “lostness” and obscurity via absorption into humanity—Ed.], **and** [“survivors”—By.] **they that escape out of mount Zion: the zeal** [“championship”—By.] **of the Lord of hosts** [“Armies”—By.] **shall do this.**

[And therefore not in the least did nor shall the **gold** and/or **silver** of this god’s “house” or temple do this most evasive thing?—as we just biblically read above. (So which is the biblical truth and which is the biblical lie?)—Ed.]

Therefore thus saith the Lord concerning the king of Assyria, **He shall not come into this city** [i.e. Jerusalem—Ed.], **nor shoot an arrow there, nor come before it with shield** [“**nor push a shield up to it**”—By.];(against the arrows raining down from the defended city walls—Ed.), **nor cast a bank** [“**ramp**”—By.; (of siege)—Ed.] **against it. By the way** [“**road**”—By.] **that he came, by the same shall he return** [Yes, but with or without

his demanded (and received) Judean booty, plunder, payment, “fine” or “penalty”?–Ed.], **and shall not come [“to”–By.] into this city, saith the Lord.**

[Yes, but not because this almighty Judean war-god single-handedly slew this Assyrian’s army in one bloody night, but rather because the divine and/or royal king of this Judean war-god begged to pay Sennacherib of Assyria tribute of obedience, subjection, silver and gold. And because he (Hezekiah) faithfully, dutifully and obediently did so.–Ed.]

For I will defend [“shield”–By.] this city, to save it, for mine own sake
[“account”–By.], and for my servant David’s sake.

[I.E. the city’s Mosaic conqueror and first “Hebrew” king—to whom (according to him/them) the god made promises that his royal descendants would always reign upon the city’s throne. (See 2 Samuel 7:12-17; Psalm or song 89:34-37, note also 2:6-9; & 1 Kings 2:1-4 & 8:25)–Ed.]

And it came to pass **that night**, that [“Jehovah’s angel”–By.; (i.e. ghost or spirit)–Ed.] **the angel of the Lord went out** [of its/Moses’ “holy box” inside the “holy of holies” within the temple of Jerusalem–Ed.], **and smote** [“killed”–By.] in the camp of the Assyrians **an hundred fourscore and five thousand** [“a hundred and eighty-five thousand men: the first thing in the morning they were all found dead corpses.”–By.]: and when they [presumably the Judeans/Jerusalemites–Ed.] arose early in the morning, behold, they were all dead corpses. [2 Kings 19:30-35 & Isaiah 37:31-36]

Now that’s a war-god for you, wouldn’t you say?: 185,000 bloody dead victims in one mass-murderous night!

And that, dear reader, is the alternate, biblical (and false) reason why... “Sennacherib king of Assyria [“broke camp and went back and stayed”–By.] departed, and went and returned, and dwelt at Nineveh.” (2 Kings 19:36 & Isaiah 37:37)

Which is all the more remarkable (and false) in that Sennacherib never once ever even besieged Jerusalem, nor encamped his army outside its walls.

And so in this fantastic, mythical, false, fictional, truthless and deceitful biblical version, the Judean king does not save his kingdom from oblivion by surrender and tribute, but ’twas none other than the invisible, unseen and almighty war god that saved the Judean day by its miraculous slaughter in the Judean night—so that the divine Davidic claims and prophesies might be fulfilled—yes, even by “God Himself.”

(Which version, dear reader, do you believe: the Historical or the mythological; the truthful or the biblical?)

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And see Exodus 14:5-31, wherein “the angel of God” (:19) in a pillar of fire and smoke-cloud, miraculously parts the Red Sea, with Moses’ miraculous help, and drowns Pharaoh’s army as they pursued Moses and his Hebrews upon the other side.

And as for the earlier mass-murderous work of this alleged “angel of the Lord,” see its creator and fabricator, Moses the Egyptian:

And the Lord said unto Moses [after its ninth plague upon Egypt–Ed.], Yet will I bring one plague (more) upon **Pharaoh**, and upon Egypt: afterwards he will let you go hence: **when he shall let (you) go, he shall surely thrust you out hence altogether.** [Exodus 11:1]

[“When he does let you go he will altogether expel you from here.”—By.]

For I [Moses’ mountain god, or rather Moses the mountain god—Ed.] **will pass through the land of Egypt this night, and will smite all the** [“strike dead every”—By.] **firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt** I will execute judgment[s—By.]: I (am) the Lord. [Exodus 12:12]

And according to Moses, he “prophetically” forewarned the Egyptians that this “prophetic” or “divine” mass-murder was going to happen.

And Moses said [in pharaoh’s court—Ed.], **Thus saith the Lord, About midnight will I go out** [“among the Egyptians”—By.] into the midst of Egypt: **And all the firstborn in the land of Egypt shall die**, from the firstborn of Pharaoh that sitteth [“who was to sit”—By.] upon his throne, even unto the firstborn of the maid-servant that (is) behind the mill; **and all the firstborn of beasts. And there shall be a great cry** [“outcry”—By.] **throughout all the land of Egypt**, such as there [“never was nor will be again”—By.] was none like it, nor shall be like it any more.

But against any of the children of Israel shall not a [Egyptian?—Ed.] **dog move his tongue, against** [“Hebrew”?—Ed.] **man or beast:**... [But do slaves own beasts, in Egypt or elsewhere? (Yet see Ex. 9:3-7)—Ed.]

[“**but against any of the sons of Isreal not a dog shall put out his tongue,** [whether that Egyptian ‘dog’ be?—Ed.] **man or beast,”**—By.; (Why? Because all the barking, biting, attack “dogs” were “Hebrews”? And because these vicious dogs, like their (at least spiritual) “descendants” today, did not tolerate truth nor criticism to ever be spoken of them?)—Ed.]

....that ye may [“all”—By.] **know how that, the Lord** [“**distinguishes**”—By.] doth put a difference, **between the Egyptians and Israelites**—By.]. (But isn’t that distinction or “discrimination” “racist,” “nazi,” or “jewish,” or something exceedingly evil, hateful or Satanic?—Ed.)

And all these thy servants [of pharaoh’s court, then listening to this speech of Moses—Ed.] **shall come down unto me, and bow down themselves unto me** [Moses—Ed.], saying, Get thee out, and all the people that follow thee: and after that I will go out. And he [Moses—Ed.] went out from Pharaoh in a great anger.

[“**And all these officers of yours will come down to me and do me** [Moses—Ed.] **reverence** and say ‘Go out, you and all the people you have at your back’; and after that I will go out. And he went out from Pharaoh’s presence in an angry mood.”—By.] [Ex. 11:4-8]

And it came to pass, that **at midnight the Lord smote all** [“struck every”—By.; (i.e. mass-murdered)—Ed.] **the firstborn** [non- “Hebrews”—Ed.] **in the land of Egypt...and all the firstborn of cattle.** [Ex. 12:29]

And again, according to Moses, after this “miraculous” mass-murder, genocide or “holocaust” of the Egyptians:

And **the Egyptians** [“insisted”—By.] were urgent **upon the** [“Hebrew”—Ed.] **people, that they might send them out of the** land [“country”—By.] **in** [“all”—By.] **haste** [i.e. get rid of them all, once and for all time—Ed.]; **for they said,** [if we don’t—Ed.] **We (be) all dead (men)** [rather than just merely their “firstborn,” i.e. a large fraction or percentage of the Egyptian populace?—Ed.]. [Exodus 12:33]

Compare “We [the Egyptians shall—Ed.] (be) all dead (men)” with “when they [presumably the Judeans/Jerusalemites—Ed.] arose early in the morning, behold, they [the Assyrian army—Ed.] were all dead corpses.” (2 Kings 19: 35 & Isaiah 37:36)

(And for a complete account of and explanation for this Mosaic nonsense and biblical deceit, don’t miss “What the “Good Book” Teaches Us about Usury,” within Shall there be Usury within your County?: The Pros and Cons of Usury.)

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On the Bible’s Misrepresentation of Historical Dates and Events associated with the Fall, Deportation, Scattering and Assimilation (and hence the Eternal End) of “Israel”

Historical dates for us all to recall: (Source(s): The Golden Bible Atlas (NYC, 1957, p. 95) & An Outline of the Bible Book by Book, 1963, Barnes and Noble, NYC, p. 177):

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Pekah (737–732 B.C.)

Hoshea (732–722 B.C.) (the end)

* * * *

(Note: the lengths of reigns can vary up to a year (and hence the precise years of events during those reigns) depending on what time of the year a particular reign began and ended.)

Note: In 800 or 801 B.C., the Hebrews, Mosites or “Israelites” had split up and divided themselves into two kingdoms: The northern kingdom of “Israel” consisting of 10 of the 12 or 13 Mosaic tribes, and the southern kingdom of “Judea,” consisting of the remainder.

From 2 Kings 18:

(See if you can follow this biblical confusion and deceit—this deliberate intent to confuse things and deceive all readers.)

And the Lord [i.e. the Mosaic war-god—Ed.] **was with him** [i.e. the Judean king Hezekiah [reigned 715 to 687 B.C.]—Ed.]; **(and) he prospered whithersoever he went forth** [i.e. in war—thus his “proof” of possessing his war-god’s blessing (?)—Ed.]: **and he rebelled against** [“broke his allegiance to”—By.] **the king of Assyria, and** served him not [“became independent from him.”—By.]. **He** [(Hezekiah)—all alone or in alliance with Egypt’s king or “pharaoh”?—Ed.] **smote the Philistines, (even) unto Gaza, and the borders thereof**, from the tower of the watchmen to the fenced city.

And it came to pass in the **fourth year of king Hezekiah** [i.e. 711 B.C.—Ed.], **which (was) the Seventh year of Hoshea** son of Elah king of Israel [who reigned from 732 to 722 B.C., and therefore in 725 B.C.—Ed.], (that) **Shalmaneser** [V,

reigned 727 to 722–Ed.] king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: (even) in the sixth year of Hezekiah [i.e. 709 B.C.–Ed.], **that (is) the ninth** [and final–Ed.] **year of Hoshea** [i.e. 722 B.C.–Ed.] **king of Israel**, Samaria was taken. [2 Kings 18:7-10]

(Note “Israel” and “Samaria” were one and the same, or else “Israel” was part of “Samaria.”)

But 709 B.C. or “the sixth year of Hezekiah” of Judea is a very long way from 722 B.C. or “the ninth [and final–Ed.] year of Hoshea” of “Israel.” This biblical chronology is thus incorrect by 13 years. For “Israel” fell to Assyria in 722 B.C., which was 7 years before Hezekiah ascended the Judean throne in 715 B.C.

Thus the biblical dates of Judean king Hezekiah’s reign are wrong by 13 years. And methinks these dates were deliberately falsified to make the Judean king seem more a grand, rebellious, valiant and mighty devotee of his war god than he actually and historically was—i.e. in his (allegedly, imaginably, mythically, biblically and “faithfully”) standing alone against mighty and imperial Assyria at the very time that “faithless” “Israel” was conquered, deported and forever deceased.

For presumably Hezekiah ascended the Judean throne as merely (and literally) an Assyrian “tributary”—i.e. as a king, kingdom and state in obedient subjection to the Assyrian empire—until his rebellious alliance with Egypt against his imperial Assyrian master.

But king Hezekiah’s later rebellion was doubtlessly real. I.E. his rebellion in biblically unstated (and hence biblically concealed) alliance with Egypt—as “Israel’s” king Hoshea, had, by the way, likewise (“treasonably” and “conspiratorially”) allied with Egypt in rebellion against Assyria—and also unsuccessfully.

But the northern Mosaic kingdom paid the ultimate price: its eternal end, while the southern got away with bribery, tribute, confession, contrition, submission, as we shall see.

And note (the reign of) king Sargon II (722 to 705 B.C.), the Assyrian deporter and scatterer of “Israelites” and importer of “Samaritans,” is ignored altogether in the passage above.

(It was this Sargon II who was succeeded by his son, Sennacherib, from 705 to 681 B.C.)

Also intentionally ignored, and in fact denied, is the reign of Hezekiah’s predecessor and father, Ahaz (735-715 B.C.), who actually or truthfully (but not biblically) was on the Judean throne when “Israel” was finally forever destroyed in 722 B.C.

And the king of Assyria [“deported Israelites into”—By.] did carry away Israel unto Assyria, and put them in Halah and in Habor (by) the river of Gozan [“and on the Habor, the river of Gozan,”—By.], **and in the cities of the Medes: Because they obeyed not the voice of the Lord their God, but transgressed** [“violated”—By.] **his covenant**, (and) all that Moses the servant of the Lord commanded, and would not hear (them), nor do (them) [“and not having listened nor done the things required of them.”—By.]. [2 Kings 18:11-12]

Yet in the preceding chapter of the very same book (“of kings”) we can’t help noticing the following glaring biblical contradiction:

In the twelfth year of Ahaz king of Judah [reigned 735 to 715 B.C. as father and royal predecessor to Hezekiah (715 to 687)—Ed.] **began Hoshea**

the son of Elah to reign in Samaria over Israel nine years [from 732 to 722 B.C.–Ed.].

[Note: This places Ahaz on the Judean throne in 744 B.C.—9 years before my (Historic or “secular”) dates indicate. And this likewise asserts (falsely, I believe) that “Israel” and her king Hoshea were finally and forever dekingdomed during the **22nd** rather than the **13th** year of Ahaz’ reign—which is clearly impossible, because he only reigned for 20 years, from 735 to 715 B.C.–Ed.]

And he [Hoshea, the last king of the northern Hebrew/Mosaic state of “Israel” (reigned 732–722 B.C.)–Ed.] **did** [“what displeased Jehovah”—By.] **(that which was) evil in the sight of the Lord, but not as** [“yet not like”—By.] **the kings of Israel that were before him.** Against him came up Shalmaneser king of Assyria [reigned from 727 to 722 B.C.–Ed.]; and Hoshea became his servant [“subject and paid him tribute.”—By.], and gave him presents.

[And therefore to pay extortion, taxes or “tribute” to a foreign power is to do “evil in the sight of the Lord”? Or else to become a “tributary” to a foreign power is divine punishment or the consequence for doing “evil in the sight of the Lord”? Or both?–Ed.]

And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as (he had done) year by year: [This is the annual “tribute” or imperial “taxes,” which made Hoshea and his “Israel” an imperial “tributary” to Assyria—as presumably was Judea.–Ed.] **therefore the king of Assyria shut him up, and bound him in prison.**

[“But the king detected Hoshea in treason, in that he had sent envoys to King Seve of Egypt, and he had not sent up tribute to the king of Assyria as he had annually done; and the king of Assyria arrested him and imprisoned him.”—By.]

Then the king of Assyria came up throughout all the land, and went up to Samaria [i.e. northern Palestine, “Israel”–Ed.], **and besieged it three years. In the ninth** [and last–Ed.] **year of Hoshea** [apparently released from debtors’ and/or traitors’ prison–Ed.] **the king of Assyria** [i.e. Shalmaneser (V, reigned 727 to 722 B.C.) and/or his successor, Sargon II (reigned 722 to 705 B.C.)–Ed.] **took Samaria, and carried Israel away** [“deported the Isrealites”—By.] **into Assyria**, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes. **[“and settled them in Halah and on the Habor, the river of Gozan, in the cities of Media.”—By.]** [2 Kings 17:1–6]

Thus both royal or kingly chapters, accounts and chronologies (in 2 Kings 17 & 18) place the fall and deportation of “Israel” in the 9th (or 10th) and last year of her king Hoshea’s reign (from 732 to 722 B.C.)—which is Historically true.

But the kingly chapters disagree over who was reigning over Judea at the time. Why?

2 Kings 18:10 claims it was in Judean king **Hezekiah’s 6th** year when “Israel” fell. And 2 Kings 17:1 & :6 places “Israel’s” fall in the **21st** year of Judean king **Ahaz**, who was Hezekiah’s father. For 12 (years of Ahaz) + 9 (years of Hoshea) = the 21st year of Ahaz—who reigned only 20 years, from 735 to 715 B.C.

So which is it?

The Historical truth is neither. “Israel” fell in 722 B.C., and hence in Ahaz’ 13th year. And so here the bible is Historically wrong in both instances, passages, chapters.

(You’d think the bible’s authors would at least compare notes or read one another, and thus try get their false dates (and stories) to agree.)

But again both chapters are wrong, false, misleading. For “Israel’s” eternal end (in 722 B.C.) was in the 13th year of Ahaz’s 20 years (from 735 to 715 B.C.), and 7 years before his son Hezekiah’s actual ascension in 715 B.C.

(So go figure why the bible agrees neither with itself nor with the Historical truth!)

2 Kings 17:1 & :6 would place “Israel’s” fall in the ($12 + 9 = 21$) 21st year after Ahaz’ ascension to his Historical 20 year reign (735 to 715 B.C.). I.E. 714 instead of 722 B.C., and hence a year **after** the beginning of the actual, Historic reign of Ahaz’ son and successor, Hezekiah.

Or else (to agree with the following chapter (18:10), 2 Kings 17: would shorten Ahaz’ historical reign by 13 years to enthroned his son and successor Hezekiah in ($722 + 6 =$) 728 B.C., or 6 years before the northern kingdom’s final fall in 722 B.C.

Again I presume the deceptive intention of Kings 18: is to (falsely) place Hezekiah on Judea’s throne during “Israel’s” fall, in order to lionize him as a man boldly who stood up to Assyria, instead of being Assyria’s mere tributary, captive, subject or puppet king of a puppet kingdom—or as they say today, “satellite” state—(at least until his Historical rebellion in alliance with Egypt shortly before 701 B.C.—the year of Sennacherib’s successful campaign against Hezekiah, his kingdom of Judea, and his capitol city of Jerusalem). And hence ever afterwards as well and for the remainder of his reign, until 687 B.C., did king Hezekiah remain a dutiful subject of Assyria. Such is “real politics”—as distinct from and opposed to biblical mythology and deception.

And 2 Kings 18: places only 8 years between the fall of “Israel” (in 722 B.C.) and Sennacherib’s successful Judean campaign (of 701 B.C.)—i.e. between Hezekiah’s 6th year (:10) and his 14th (:13). Whereas it was Historically, actually and truly 21 years. And again it was not Hezekiah but his father Ahaz who was enthroned over Judea at the time of “Israel’s” eternal end.

Thus Hezekiah’s Historic 28 year reign—(29 years according to 2 Kings 18:2)—from 715 to 687 B.C. was (biblically and hence falsely speaking, and beginning 6 years before Israel’s historic fall in 722 B.C.) rather from ($722 + 6 =$) 728 to 700 B.C.

And by 2 Kings (18:10) claiming it was in Hezekiah’s **6th** year when “Israel” fell (in 722 B.C.), and by placing the mythical or miraculous story of Sennacherib’s Judean invasion and complete defeat 7 years later in Hezekiah’s **14th** year (18:13), the bible thus places this event in 715 B.C. But it was in fact in 701. And Sennacherib was not defeated.

And then 2 Kings 18:, in verses :13 through :16, inexplicably takes a turn from biblical lies, falsehood, fantasy toward Historical truth and reality—as we read above at the beginning.

* * * * *

Good King (gets) This Thing: Bad King, That Thing

Likewise, in the biblical version, “Israel” (the northern Mosaic kingdom) fell to her enemies because her king was faithless and disobedient toward the god of Moses. But Judea (the southern Mosaic kingdom) did not fall and shall be forever (?) saved because her king was **not** faithless, and because of the god’s promise to her capital city’s first “Hebrew” king, David.

And he [Hoshea, the last king of the northern Hebrew/Mosaic state of “Israel” (reigned 732-722 B.C.)—Ed.] **did** [“**what displeased Jehovah**”—By.] **(that which was) evil in the sight of the Lord, but not as [“yet not like”—By.] the kings of Israel that were before him.** [2 Kings 17:2]

(Or else that faithless northern kingdom would doubtless have fallen much sooner?)

Yet preceding is, was and shall ever be (within my more truthful mythology) no more than a biblical formula to be contrasted with the following, which thus would explain away all Mosaic victories and defeats as no more than the inescapable will of their almighty war god, what’s-its-name?:

And he [Hezekiah, king of Judea (715-687 B.C.)–Ed.] **did** [**“what Jehovah approved”**–By.] **(that which was) right in the sight of the Lord, according to all that David his father** [i.e. his royal or dynastic ancestor and prototype–Ed.] **did.**

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

[“It was he who cleared out the heights [of the other, rival, mountain gods–Ed.] and broke up the obelisks and cut down the asherah, and pounded up the bronze snake that Moses made, because down to these days the sons of Israel had been making burnings to it...”–By.]

He trusted in the Lord God of Israel; **so that after him was none like him among all the kings of Judah, nor (any) that were before him.** [Not even his “father” David?–Ed.] **For he clave to** [“stood by”–By.] **the Lord, (and) departed not from following him, but kept his commandments, which the Lord commanded Moses.**

And the Lord [i.e. the Mosaic war-god–Ed.] **was with him** [i.e. Hezekiah–Ed.]; **(and) he prospered whithersoever he went forth** [including and especially in warfare?—hence his living “proof” of truly possessing this almighty war-god’s almighty blessing?–Ed.] : **and he rebelled against the king of Assyria, and served him not.**

[“**And Jehovah was with him; he did well in everything he undertook, and broke his allegiance to the king of Assyria and became independent from him.**”–By.] [2 Kings 18:3-7]

Yes, but not for long did Hezekiah “prosper” or “do well” in this his anti-Assyrian rebellion. Not in the real world, that is. But a fantasy world is ever capable of generating entirely different (and false) stories altogether. For in a world of fantasy, “religion” or mythology anything imaginable is “possible.” And then lo, “it is written.”

But biblical mythology could not and cannot admit of this Historical fact—since Hezekiah had allegedly enjoyed the almighty god’s favor and Davidic promise. (For how could a truly almighty god ever fail a truly faithful devotee?)

And so the “good book”—(again as if a book could talk)—simply does not tell the truth, but denies and hides the Historical truth via and behind its “holy” lie of the mass-murderous (and yet angelic) invisible and spiritual war-god of Moses.

* * * * *

Furthermore, the Judean king’s rebellion against Assyria (which is denied by omission) is biblically justified, sanctified (indeed “divinized”) as no more than his faithful, obedient “loyalty” to his god.

(For no man can serve two masters, both his god and another man or men. And therefore loyalty and obedience towards one is always disloyalty and rebellion against the other. And therefore because we fear and obey the “laws” or dictates of men, we are therefore not God’s. Can I get an “Amen”?)

And thus did Hezekiah throughout all Judah, and wrought (that which was) good and right and [“**loyal**”–By.] **truth before the Lord his God.** And in every work that [“he initiated”–By.] began in the service of the house of God, and in the law, in the commandments, to seek his God [“and in giving rulings and giving orders for the devotion to his God”–By.], he did (it) with all his heart, and prospered [“was successful”–By.].

After these things, and the establishment thereof [“**After these events and this loyalty**”–By.], **Sennacherib king of Assyria came, and entered into** [“**invaded**”–By.] **Judah, and encamped against the fenced cities** [“beset all the fortified cities and proposed to lay them open to his troops.”–By.], **and thought to win them** [i.e. regain or rewin them–Ed.] **for himself.** [2 Chron. 31:20 to 32:1]

See! No mention of rebellion against Assyria, of or the Historical reason why the Assyrian emperor had “entered into” and “encamped against” Judea.

Not that imperialism (invasion, conquest, mass-murder, national subjection, deportation, enslavement and/or perpetual tribute-taking) is realized, accomplished and “justified” (if at all) by anything other than the “beastly” Super-Nazi’s might, force or power to do so.

I mean imperialism is unjustified by anything, in my book—other than by way of the divine, almighty and “zionist” “right” of this Mosaic war- and mountain-god, of course.

* * * * *

Meanwhile, back at the Truth: The Biblical Siege (of Jerusalem) Which Never Really Was

The Historical truth is that Judea “trusted” not in the god of their golden temple, nor in “the Lord God of Israel,” but rather in their war alliance with Egypt. They “trusted” in the might of Egypt. And so they prepared their capital city (and no doubt their other towns and cities too) to be besieged by Assyria.

The “holy” lie is that Judea (and her king) “trusted” in nothing but themselves and their Mosaic war god.

Continuing from 2 Chronicles 32:

...Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. **And when Hezekiah saw that Sennacherib was come** [“had come in, and was heading toward an attack on Jerusalem;”—By.], **and that he was purposed to fight against Jerusalem, He took counsel with his princes** [“generals”—By.] **and his mighty men** [“about choking down the water of the springs outside the city, and they backed him.”—By.] to stop the waters of the fountains which (were) without the city: and they did help him. [This is to deprive any besiegers of a nearby water supply.—Ed.] **So there was gathered much people together, who stopped all the fountains** [“choked all the sources of water and buried the bed of the arroyo that streams through...”—By.], and the brook that ran through **the midst of the land, saying, Why should the kings of Assyria come, and find** much [“plenty of”—By.] **water?**

[Is this not why “the Ramshakeh” or envoy of Sennacherib could afterwards stand and deliver his message(s) to the Jerusalemites on the “conduit” or “aqueduct” of the “upper pool” or “reservoir”?—because it was waterless or dry? (See below 2 Kings 18:17)—Ed.]

Also he [Hezekiah—Ed.] strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without [**And he consolidated his position and rebuilt all the dilapidated wall, and raised towers on it, and outside it another wall,**”—By.], and repaired Millo [?] (in) the city of David, **and made darts** [“missiles”—By.] **and shields in abundance.**

And he set captains of war over the people, and gathered them together to him in the street of [**“the square at”—By.**] **the gate of the city, and spake comfortably** [“encouragingly”—By.] **to them, saying, Be strong and courageous** [“Courage and do your best”—By.], **be not afraid nor dismayed for the king of Assyria, nor for all the multitude that (is) with him: for (there be) more with us than with him: With him (is) an arm of flesh; but with us (is) the Lord our God to help us, and to fight our battles. And the people rested themselves upon** [“were steadied by”—By.] **the words of Hezekiah king of Judah.** [2 Chron. 32:1-8]

Thus fortified against siege, but not yet under siege, Jerusalem is then visited by the Assyrian envoy sent by Sennacherib to Jerusalem from the critical city of Lachish (upon Judea's road to her Egyptian ally)—which Sennacherib is either presently besieging or has already captured. (Presumably this siege of Lachish (like the Assyrian invasion itself) is public knowledge among the Judeans.)

Thus with the key city of Lachish either besieged or taken, and the otherwise biblically unmentioned Egyptian ally thus blocked from entry into Judea or Palestine, Sennacherib sends an envoy to rebellious Jerusalem, who (whether within or without the city's walls) calls for the king, and yet publicly proclaims this latest military news in the tongue of the Judeans and in the ears of all: that all may hear that Jerusalem's hope for help from Egypt, having been cut off at the pass, is hopeless and vain.

"Therefore Jerusalem," the implication continues—(as editorially paraphrased)—“cease at once your hopeless rebellion. Surrender and submit to the inevitable now, or be else besieged, stormed and conquered, and die or be captured and deported into slavery later, when my master, the irresistible Assyrian emperor or king, gets around to your particular town.”

And so this Assyrian envoy, herald or messenger—doubtlessly escorted by sufficient soldiers so that he wouldn't be captured or killed by the Judean enemy—arrives at the as-yet-unbesieged city of Jerusalem, to publicly deliver Sennacherib's ultimatum: to declare to citizens one and all, high and low, what must be done immediately to yet remain unbesieged, conquered, enslaved and deported—(as was their sister kingdom of “Israel” by Sennacherib's father, Sargon II, just a few years before, in 722 B.C.).

But the biblical or “holy” lie is that Jerusalem was at the time besieged by an entire army sent by Sennacherib from Lachish.

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh [“the Ramshakeh”—By.; (official titles, not names of men)—Ed.] **from Lachish to king Hezekiah with a great host** [“formidable force”—By.] **against Jerusalem.** And they went up and came to Jerusalem. And when they were come up, they came and stood [apparently outside the city walls—Ed.] by the conduit of the upper pool, which (is) in the highway of the fuller's field. And when they had called to the king,....

[“And he [i.e. ‘the Ramshakeh’—By.] came up and stood on the aqueduct of the upper reservoir, the one that is on the highway to the fuller's field, and called for the king.”—By] [2 Kings 18:17]

And the king of Assyria sent [“the”—By] **Rab-shakeh from Lachish to Jerusalem unto king Hezekiah with a great army.** And he stood by the conduit of the upper pool in the highway of the fuller's field. [Isaiah 36:2]

But the (unholy?) truth is this was no siege but merely a militarily escorted envoy sent to inform Jerusalem that Lachish's fall had occurred or was imminent, and that the city should surrender now while there is time before Sennacherib arrives with his army to besiege and conquer, deport and enslave them.

(You'd think these holy, scriptural and biblical liars would get their lies straight amongst themselves, and agree in these their sanctimonious deceits. But lo, and alas, No!)

Here is the truth:

After this did **Sennacherib king of Assyria send his servants** [“officers”—By.] **to Jerusalem** [“(he being at Lakish and all his power with him”—By.], **(but he (himself laid siege) against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that** [“who”—By.] **were at** [“in”—By.] **Jerusalem, saying,**

Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the [forthcoming–Ed.] siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst [in the thus threatened, coming siege–Ed.], saying, The Lord our God shall deliver us out of the hand of the king of Assyria?

[“What are you putting confidence in, [Ed.–with–] standing a siege in Jerusalem? Do you not see that Hezekiah is so influencing you as to give you up to die...”–By.] [2 Chron. 32:9-11]

* * * * *



(That's Lachish, south-west of Jerusalem, more than half-way to Gaza, on the way to and from Egypt.)

* * * * *

The Assyrian's Publicly Discouraging Message of Jerusalem's Hopeless Faith in the unforthcoming Egyptian Ally and the Mosaic war-god (of Armies)

Whether it is only the biblical "historians" (writers, "scribes") who hide, conceal or fail to reveal this Judean-Egyptian alliance, and that the contemporary Judeans were entirely unaware of this alliance against Assyria, I cannot of course say for certain. But it is highly unlikely that they did **not** know, and hence were truly trusting in their king Hezekiah and the god of Moses to deliver them from Sennacherib, as the bible informs us they were, and clearly wants us all to believe.

But I can repeat that, biblically-speaking, this political and military angle and alliance with Egypt is (biblically) mentioned only via the speech of the Assyrian envoy. Otherwise this Egyptian alliance simply does not exist in the biblical book of "truths"—(whether historical, human or divine). And thus we with eyes and ears can plainly see and hear another biblical lie of omission.

But I assume the Judean king would have surely have publicly revealed his war alliance with Pharaoh and Egypt—as it would have served his purpose in his attempts to encourage his citizens' support for his Assyrian resistance—which the envoy's news or message of the successful siege or capture of Lachish (and hence the Assyrian check against Egyptian entry) was sure to discourage—(as it was surely intended to).

But methinks the bible writers suppressed and concealed this fact (of the Judean-Egyptian alliance as public knowledge) in favor of instead promoting their myth that the Judean king and his citizens were relying solely on themselves and their faith in their mighty war god to save them from the mighty Assyrian. And again this myth shall culminate in the invisible, invincible and mighty Judean war-god's miraculous slaughtering of 185,000 Jerusalem-besieging Assyrians in one very bloody night.

But let's return at once back there when and wherever Sennacherib's envoy was proclaiming to all the not-yet-besieged city of the Judean king (who would listen) that Judea's hitherto hoped-for help from Egypt was, alas, not going to be forthcoming, but should rather be presently and realistically despaired of, and hence that Jerusalem should sue for peace now while there was still yet time, and while Sennacherib "and all his power with him" had not yet arrived at Jerusalem, or else stubbornly face and suffer the dire consequences later.

(And hence the Judean king and city's peaceful, prior and Historical capitulation (before being attacked, besieged and taken. And hence that whopping biblical lie about the Mosaic war-god supposedly living Jerusalem's temple coming out in the night to mass-murder 185,000 besieging Assyrian soldiers encamped outside the city. For Sennacherib never besieged the city, because Hezekiah had capitulated beforehand, as suggested and encouraged by the Rab-shakeh.)

And note how this Assyrian herald is apparently reading his master's exact words from a prepared script or "letter":

And Rab-shakeh [who we recall had (upon or atop a dry or empty aqueduct within or without the city walls) loudly called for the Judean king to hear his master's message—Ed.] **said unto them** [the king's spokesmen—and all other Jerusalemite ears within earshot—Ed.], **Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence (is) this** ["that you are feeling?"—By.] **wherein thou trustest? Thou sayest, (but (they are but) vain words,) I (have)** [wise, prophetic, divine?—Ed.] **counsel and** [sure, dependable, trustworthy Egyptian and/or divine?—Ed.] **strength for the war.** ["**You think policy** [e.g. alliance with one kingdom or nation

against another—Ed.] **and strength for war is just a matter of talk. Now in whom are you trusting that you have broken your allegiance to me?**”—By.] **Now on whom dost thou trust, that thou rebellest against me?**

[In other words: “Do you really believe that your empty and vain words, sayings, beliefs or deceits (however ‘prophetic,’ ‘oracular’ or ‘divine’) are more powerful than my imperial army?”—Ed.]

Now, behold, thou trustest upon the staff of this bruised reed, (even) upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so (is) Pharaoh king of Egypt unto all that trust on him.

[“**trusting to this cracked bamboo cane Egypt, which, when a man leans his weight** [hope, life, city, kingdom or nation—Ed.] **on it, will run into his hand and transfix it**—that is what Pharaoh, the king of Egypt, is like for everybody who trusts to him. As for your saying to me ‘We are trusting on our God Jehovah,’...”—By.]

But if ye say unto me, We trust in the Lord our God: (is) not that he, whose high places [“heights”—By.] and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship [“do reverence”—By.] before [none other than—Ed.] this altar in Jerusalem? [2 Kings 18:19-22 (& Isaiah 36:4-7)]

(Cf. 2 Kings 18:3-5, above, and see also 2 Chron. 32:12)

This is a reference to Hezekiah’s support for and return to Moses’ (political/religious) unification of “his” “nation” via the centralization of all worship around his holy box and his god’s (singular) altar, tent, tabernacle or temple—long since moved by the “Hebrew” king David from the Canaan or Palestinian town of Shiloh into his captured city of Jerusalem.

(But this is not yet a convincing argument against the Judean king’s claim of having the Mosaic god’s divine blessing, strength and promise of victory against Sennacherib and all Assyria.)

But soft and hark! “The Rabshakeh’s” speech continues...

Now therefore, I pray thee, give pledges [of your fealty, loyalty, submission, surrender—Ed.] to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. **How then wilt thou turn away the face of one captain of the least of my master’s servants, and put thy trust on Egypt for chariots and for horsemen?**

[“Now make a bet with my sovereign the king of Assyria, that I am to give you two thousand ponies if you can furnish riders for them: **and how are you to repel one of my sovereign’s minor officers** [such as myself, “the Rabshakeh,” whom you are powerless even to prevent from speaking directly to your citizenry against your “royal” (if not also allegedly “divine”) wishes?—Ed.]? **and you are trusting to Egypt for chariots and cavalry.**”—By.]

[Again, this Judean alliance with Egypt against Assyria is mentioned only here in this Assyrian envoy’s speech, but is otherwise omitted in or denied by the bible. (Is that not deceitful? Is this bible not deceitful? Or do I misread or misunderstand it?)—Ed.]

Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it.

[“**And then** [as my master’s final argument against your king’s claim that your god is on your side and against my imperial master—Ed.], **have I come up against this place independently of Jehovah to ravage it? Jehovah said to me ‘Go up against this country to ravage it.’**”—By.] [2 Kings 18:23-25 (and/or Isaiah 36:8-10)]

Here Sennacherib and his envoy try to use their Mosaic war-god against the Jerusalemites.

Methinks this a much better, stronger argument—(although not necessarily true—as upon God's earth has the Devil power too!): That the strong and prosperous upon God's earth must therefore by doing God's Will—via possessing His properties and enjoying His blessings and His apparent preference above others—even all others.

(Is this not precisely why the “jews” are presently poised to take Jerusalem’s “noble sanctuary” (“temple mount”) from the Mohammedans?—to jubilate, exult and exalt themselves as the apparent and self-proclaimed recipients of “God’s” divine favor, blessings and racial preference?)

Also argued is that the victor must be favored or blessed by the (dominant or reigning) war-god. An argument not necessarily in my book true. For surely the Devil was the Victor of Its world wars I & II—unless “jewish” or anti-Christ Amerika’s “Uncle” Satan be the earth’s dominant or reigning war-god—as well as her land-lord or proprietor. (Matt. 4:8-10)

Can one, even today, suffer abject humiliation or absolute defeat without feeling abandoned, betrayed, unworthy or punished by his god(s)? (I don’t know. Ask Jesus on His cross. Ask Adolf in his bunker. Can you dig it?

The mighty Assyrian’s mighty compelling argument about (war) gods and men is perhaps best expressed (likewise via his envoy) in 2 Chronicles thus: That the war-gods of war losers simply must be false (or surely inferiors) to the mightier war gods of their victorious superiors:

Know ye not what I and my fathers have done [“to the peoples of all countries?”—By.] unto all the people of (other) lands? were the [“have the”—By.] gods of the nations **of those lands [“been”—By.] any ways able to deliver their lands out of mine hand? Who (was there) among all the gods of those nations that my fathers utterly destroyed [e.g. the ten northern Mosaic tribes of “Israel” “destroyed” two decades earlier by Sennacherib’s father and royal predecessor, Sargon II, in 722 B.C.—Ed.], **that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?****

Now therefore let not Hezekiah deceive [“delude”—By.] you, nor persuade you on this manner, neither yet believe [“trust”—By.] him: for no god of any nation or kingdom was [“has been”—By.] able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

And his servants [“officers”—By.] spake yet (more) against the Lord God, and against his servant Hezekiah. **He [Sennacherib?—Ed.] wrote also letters to rail on [“insult”—By.] the Lord God of Israel, and to speak against him, saying, As the gods of the nations of (other) lands have not delivered their people out of mine hand, [“so Hezekiah’s god will not deliver...”—By.] so shall not the God of Hezekiah deliver his people out of mine hand.**

[Does this “letter-writing” not mean “the Rabshakeh” was in fact a public herald reading his master’s exact words from a prepared script for all Jerusalem to hear?—(again, against the wishes of the city’s king, and for obvious reasons.)—Ed.]

Then [after presenting Sennacherib’s “letters” to Hezekiah?—Ed.] they [“Tartan and Rabsaris and Rab-shakeh”; (2 Kings 18:17, above)—Ed.] cried with [“called out in”—By.] **a loud voice in [“Judaic”—By.] the Jews’ speech unto the people of Jerusalem that [“who”—By.] (were) on the wall, to affright them, and to trouble them; that they might take the city [**“to throw them into fear and consternation so that they might capture the city; and they spoke of the God of Jerusalem as of [i.e. as merely another god, idol or “divine” example of]—Ed.] the gods of the peoples of the earth, the work of human hands.”—By.].****

And they spake against the God of Jerusalem, as against the gods of the people of the earth, (which were) the work of the hands of man. [2 Chron. 32:13-19]

Note, dear reader, how that little K.J.V. word, “**Then** (they cried)” suggests that perhaps the Assyrian envoys first had a private meeting with Jerusalem’s city officials (to deliver their master’s “letters”) before their (unwarranted) public proclamation(s). But did they? Did they in fact ever even enter the city? Or did the herald merely read his master’s message from outside the city walls?—and thus to those atop or “on the wall”?

Methinks possibly both: That they entered the city to official deliver their letter(s) to the Judean hierarchy, and then the herald read his master’s proclamation aloud to the public “in the Jews’ speech”—perhaps both within the city, and then (perhaps after official disapproval) without. But certainly **outside** the city—as the reference to the Judaic listeners on Jerusalem’s wall would suggest.

(But at any rate, surely the Judean king and his officials did not desire to have this discouraging news publicly heard—as they (are at least biblically depicted as) having been preaching another “gospel” altogether—steadfast faith in the invisible yet invincible Mosaic war god “of armies.”

And so the king’s counselors then ask the Assyrian envoy or herald to speak or to read in Syrian instead of the common “Judaic” language—so that the Judeans behind the walls of Jerusalem could not understand his speech.

Here two opposing interests and intents clash. The Assyrians want the Jerusalemites to know their Egyptian ally cannot possibly help them now, and hence to despair and surrender, and also to cause division within the city. And Hezekiah and his officers want to keep the citizens ignorant of this most important development, and hence united behind them against Sennacherib.

Then said [Hezekiah’s officials (18:37)—Ed.] Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, **Speak**, I pray thee, to thy servants **in the Syrian language; for we understand (it): and talk not with us in the Jews’ language in the ears of the people that (are) on the wall.**

[“**Speak** to your servants **in Aramaic, for we understand it: do not speak with us in Judaic in the hearing of the people of the wall.**”—By.] [2 Kings 18:26 (& Isaiah 36:11)]

Again, as if the Assyrian envoy and Hezekiah’s men had not conferred (in Syrian or “Judean”) privately and hence secretly behind closed doors, but publicly, and hence in the ears of the commoners of the city. But again, perhaps before and/or after any private meeting with city officials, Sennacherib’s herald spoke outside or near Jerusalem’s walls to the defenders thereupon. Or perhaps “he stood by the conduit of the upper pool in the highway of the fuller’s field.” [Isaiah 36:2 & 2 Kings 18:17]

Or perhaps the passage merely reflects or refers to Hezekiah’s displeasure over the undesirable effect of the Assyrian envoy’s public speeches upon Jerusalem’s public morale: his countering of Hezekiah’s (“God will surely miraculously save us”) propaganda, and his news of imperiled Lachish and blocked Egypt, and hence his general lowering of the city’s morale and resolve to defend themselves: inn short, his psychological attack upon her/their metaphoric walls—which was surely and clearly the envoy’s (and his master’s) intent: to leave a sour and fearful taste in the thus unresolved mouth of all Jerusalem: both of her citizens and her defenders.

But apparently the city officials are afraid to sharply rebuke or forcibly silence the Assyrian messenger, who is merely and politely requested to cease his speaking to the citizens (in their own Judaic language). And methinks the Assyrian herald was certainly and expressly commanded by his imperial master to thus make public Assyria’s dispiriting news of besieged

or fallen Lachish, and hence of stifled and blocked Egypt, and hence of the hopeless situation of the Jerusalemites.

But the Assyrian envoy (over the mild objections of the Jerusalemite king) insists upon taking his master's message to the citizens themselves—and implies it is Sennacherib's will—as it almost certainly was)—to thus counter their king's sanctimonious propaganda with Assyrian truth, reality and propaganda: that neither their king nor his false god can possibly save them and their city from the divine and royal agent of the one, true God; and that the penalty for further resistance against their coming siege and inevitable defeat (again at the hands of God's clearly blessed and preferred agent) is Jerusalem's or all Judea's banishment, deportation, and oblivion—as was "Israel's, and by Sennacherib's father, Sargon II.

But Rab-shakeh said unto them [those city officials who would silence him and his public speaking—Ed.], **Hath my master sent me** [merely?—Ed.] **to thy master** [Hezekiah—Ed.], **and to thee, to speak these words? (hath he) not (sent me)** [also?—Ed.] **to the men which sit on the wall**, that they may eat their own dung, and drink their own piss with you?

[**"Was it to your sovereign and you that my sovereign sent me to tell these things? was it not to the men that are sitting on the wall..."**—By.]

[So maybe the Rab-shakeh never entered the city at all, but merely spoke only from outside the wall. Or maybe the envoy had indeed entered the city and had conferred privately with the kingsmen, but that here was his public and parting shot, to resound in the ears of the city and to therein rot, to make Jerusalem's citizens aware of what the city officials would otherwise have successfully suppressed and kept from them.

(And note there is no suggestion nor accusation by Hezekiah nor his officers that the envoy's news (of Lachish and Egypt) was false.)—Ed.]

Then Rab-shakeh stood and cried ["called out"—By.] **with a loud voice in** ["Judaic"—By.] **the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:** [again, apparently reading from Sennacherib's prepared script—Ed.]

Thus saith the king, Let not Hezekiah deceive ["delude"—By.] **you: for he shall not be able to deliver you out of his hand: Neither let Hezekiah** make you trust ["get you to trusting"—By.] **in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered** ["given"—By.] **into the hand of the king of Assyria.**

[See Deut 8:6-20 (esp. :7-9) to recognize that this (interpolated? or) alleged saying of "Sennacherib" is the antithesis of a passage from Moses' writing. And so methinks either the bible writer(s) or Judean scribe(s) have herein and hereby simply mis-placed "YHWH's" words in Sennacherib's mouth in an apparent attempt to demonize the Assyrian king or emperor as one who would take the place of the Mosaic god as the Lord of the Mosites—indeed of all peoples, or else that Sennacherib was acquainted with the writings of Moses and was boldly speaking to the Jerusalemites in their own scriptural language. (And the next statement from Sennacherib's script is also quite Mosaic.)]

But does the "jew" himself know anyone like that: someone who desires and strives to take the place or throne of Moses and to usurp the world-kingdom of his mountain god? Is the "jew" not intimately acquainted with such a treacherous and usurpatious person?—one, in fact, ever visible to him within the mirror? (Matthew 23:2 & Micah 4:1-13)—Ed.]

Hearken not to Hezekiah: for thus saith the king of Assyria, **Make (an agreement) with me by a present** [i.e. an immediate payment of a demanded tribute, to be presumably followed by **annual** tribute or "tax" payments—Ed.] [**"Have an understanding with me"**—By.], **and come out to me**, and (then) [you may safely and peacefully, but only temporarily and not perpetually—Ed.] eat ye every man of his **own** ["home"—By.] vine, and every one of his [own—Ed.] fig tree [1 Kings 4:25 & Micah 4:4-5]—

Ed.], and drink ye every one the waters of **his** [“your home”—By.] cistern: **Until** [(?) And thus not “**before**” or “**or**” (I conquer and deport you)?—Ed.] **I come and take you away to a land** [“country”—By.] like your own land, a land of corn [“grain”—By.] and wine [“grape-juice”—By.], a land of bread and vineyards, a land of oil olive and of honey, **that ye may live, and not die:**... [2 Kings 18:27-32 & Isaiah 36:12-17]

* * *

[So that you too may know and share your sister’s “Israel’s” fate, I, like my father, Sargon II, will indeed deport and scatter you, but I will not kill you—but only if you surrender to me now (?)

Can that be correct? Is that Sennacherib’s meaning: That if you surrender to me now, I will indeed captivate and deport you, but I will not kill you? But if you do **not** surrender to me now, and lose later, as you surely shall, then I will surely kill you—and thus neither enslave nor deport you. Was that the message?

If so, what a bold and belligerent ultimatum by Sennacherib: Surrender to me now and live as my captive deportees, or continue to resist me and be killed as my enemies. Choose.

But Sennacherib apparently changed his mind after this letter and/or speech. For he surely wouldn’t lie about it—as his threatened deportation would surely make the citizens of Jerusalem less willing to surrender to him, thus disserving Sennacherib’s purpose, aim, cause.

What a mighty difference a conjunction can make: the difference between “before” (I come and deport you) and “until” (I do so).

Is it not possible, dear reader, and even probable, in light of their deceits elsewhere, that the bible writer(s) simply lied about it?—that they simply and deceitfully changed Sennacherib’s “before” into their “until”?—as well as adding that concluding death threat: “that ye may live, and not die”?

And why would the anonymous bible writer(s) do that, you ask? Probably to make the plight of the Jerusalemites seem that much more desperate, dire, and absolutely hopeless—and hence to thereby make their allegedly miraculous salvation at the ghostly and mass-murderous hands of their scriptural “deus ex machina” (or rather ex-tempula) seem all that more amazing, dramatic, spectacular and wondrous—when it was, after all—(and henceforth must forever remain)—really merely false, deceitful and incredible or unbelievable—to all with eyes to see and ears to hear, and to all genuine truth seekers and finders.

And so Sennacherib neither mass-murdered nor deported the Jerusalemites—and not only according to (at least a part of) the bible: i.e. 2 Kings 18:13-16—(as contradicted by another part: 2 Kings 19:35-36 & Isaiah 37:36-37)—but even according to Sennacherib himself.

Yes indeed, Sennacherib apparently did not make good his (biblically alleged) threats against the Jerusalemites—although, according to his historical “prism” (see below), he deported 200,000 Judeans from “46 of his [Hezekiah’s—Ed.] strong cities, walled forts and to the countless small villages in their vicinity”—apparently a reference to the Judean capitol of Jerusalem. But he did not deport or take away any captives from Jerusalem itself. For he never captured the city, because Hezekiah wisely capitulated or surrendered beforehand.

From “Sennacherib’s prism.”

As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong cities, walled forts and to the countless small villages in their vicinity, **and conquered** by means of well-stamped ramps, and battering-rams brought near the attack by foot soldiers, mines, breeches as well as sapper work. **I drove out 200,150 people**, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and **considered booty**.

Himself [“Hezekiah, the Jew”—Ed.] **I made a prisoner in Jerusalem, his royal residence, like a bird in a cage... His towns which I had plundered, I took away**

from his country and gave them to Mitinti, king of **Ashdod**, Padi, king of **Ekron**, and Sillibel, king of **Gaza**....

Hezekiah himself...did send me, later, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large cuts of red stone, couches with ivory, nimedu-chairs with ivory, elephant-hides, ebony-wood, boxwood [,] all kinds of valuable treasures, his daughters, concubines, male and female musicians. **In order to deliver the tribute and to do obeisance as a slave he sent his messenger.**

So Sennacherib went back home to Ninevah without captives or deportees from Jerusalem itself—and without having besieged or captured the city, much less without having been miraculously massacred while encamped outside it—but instead apparently heavy leaden with his Jerusalemite/Hezekian “fine” or “penalty”—at least according to 2 Kings 18:13-16.

But here again Sennacherib disagrees: not only with the amount of silver delivered by Hezekiah, but also when and where it was delivered—not immediately to him while in Palestine/Judea, but “later” to him within his imperial capitol of Ninevah.

(Apparently it took a while for Hezekiah to strip and melt down all the overlaid gold and silver he could find within the Jerusalem temple of his most mighty and Mosaic war-god. (2 Kings 18:16)

And now continuing from precisely where I interrupted.—Ed.]

* * *

...and hearken not unto Hezekiah, when he [“tries to influence you with his ‘Jehovah will deliver us.’”–By.] persuadeth you, saying, The Lord will deliver us. Hath any of the gods of the [“different”–By.] nations delivered [“their countries”–By.] at all his land out of the hand of the king of Assyria? Where (are) the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? [“where are the gods of Samaria,”–By.; (i.e. of the 10 “lost” Mosaic or Hebrew tribes of north Palestine or “Israel”)–Ed.] have they delivered Samaria out of mine hand? Who (are) they [“there”–By.] among all the gods of the countries, that have delivered their country[ies–By.] out of mine hand, that [“Jehovah”–By.; (i.e. your particular, Mosaic and Judean (war) god)–Ed.] the Lord should deliver Jerusalem out of mine hand?

[And who, dear reader, was the god of “Israel”? Was it not this very “YHWH” (“Yahweh” or “Jehovah”)? And whenever did this god deliver the captive, deported and scattered “Israelites” out of the Assyrian’s hand?—as “his” prophets” had repeatedly (and falsely) “prophesied.” And is this failure of the Mosaic god (among others) not precisely Sennacherib’s point here?—Ed.]

But the people [of Jerusalem–Ed.] held their peace, and answered him [the Rab-shakeh–Ed.] not a word: for the king’s [Hezekiah’s–Ed.] commandment was, saying, Answer him not.

[“But they kept still and made no answer to him; for the king’s order was, ‘Do not answer him.”–By.]

[Did you get that, dear reader? The Judean king could not or dared not stop the Assyrian envoy’s public speechmaking. But he could and did forbid his citizens from responding—(or even listening?).—Ed.]

Then came [Hezekiah’s officials–Ed.] Eliakim the son of Hilkiah, which was over the [royal–Ed.] household [“the steward of the palace”–By.], and Shebna the scribe [“secretary for documents”–By.]; and Joah the son of Asaph the recorder [“king’s private secretary”–By.], to Hezekiah with (their) clothes rent [supposedly symbolic of emotional agitation or upset–Ed.], and told him the words of Rab-shakeh. [2 Kings 18:27-37 & Isaiah 36:12-22]

And thus ends 2 Kings 18: & Isaiah 36:

* * * * *

Historical epilog:

So Rab-shakeh returned [to his master and the city from whence he had been sent (in 2 Kings 18:17)—Ed.], **and found the king of Assyria warring against** [“attacking”—By.] **Libnah: for he had heard that he was departed** [“had moved away”—By.] **from Lachish.** [2 Kings 19:8 & Isaiah 37:8]

Thus giving up the siege of Lachish as hopeless?—(and thus a military opening for Egypt, and hence encouragement for Jerusalem and Judea)? Or after a successful conclusion thereof?

Methinks the latter. Methinks Lachish must have fallen in the meantime—while the envoy was at Jerusalem—or even before he had left Lachish for Jerusalem. But now Sennacherib had surely moved on to take another city. And so—(doubtlessly after leaving behind a sufficient force to occupy the fallen city of Lachish and to prevent any Egyptian advance or incursion into Palestine)—Sennacherib was then presently attending to (i.e. attacking and/or besieging) the city of Libnah, ten miles or so north of Lachish.

And so whether Hezekiah historically sent news of his capitulation (with his begging of tributary terms to purchase imperial forgiveness for his (crown’s and kingdom’s) rebellion) via the returning “Rab-shakeh” or via his own messengers sometime afterwards, neither party would have found Sennacherib at Lachish, for he had meantime “departed” therefrom.

And Hezekiah king of Judah sent to the king of Assyria to [“at”—By.] Lachish saying, I have offended; return from me: that which thou puttest on me will I bear. [“I have done wrong; break off your attack, I will accept the penalty you may impose on me.”—By.] [2 Kings 18:14]

(And so herein we once again see yet another biblical contradiction and inconsistency.)

* * * * *

Enter Isaiah, the False Prophet of Hezekiah: the “Oracular” or “Prophetic” Tweedledee to his “Royal” or “Davidic” Tweedledom

And now begins chapter 19 (of 2 Kings) & chapter 37 (of Isaiah). The two chapters are almost identical—each almost a word-for-word repetition, copy or mirror of the other.

And it came to pass, when king Hezekiah heard (it) [the public speech of “the Ramshakeh”—Ed.], **that he rent his clothes, and covered himself with sackcloth** [supposedly symbolic of humility—Ed.], **and went into the house of the Lord** [i.e. the Mosaic temple at Jerusalem—Ed.].

And he sent Eliakim, which (was) over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, **to Isaiah the prophet** the son of Amoz. And they said unto him, **Thus saith Hezekiah, This day is a day of trouble, and of rebuke**, and blasphemy [“distress and castigation and contempt,”—By.]: for the children are come to the birth [“mouth of the womb and we have not strength to complete a birth.”—By.], and (there) is not strength to bring forth.

[“**Perhaps your God Jehovah...**”—By.] It may be the Lord thy God **will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to** reproach the [“taunt a”—By.] **living God; and will reprove [“chastise”—By.] the words which the Lord**

thy God hath heard [So perhaps someone should re-read the Assyrian's words to the Judean god, or else write them down and deliver the letter for the god to read at its pleasure and leisure.—Ed.]: **wherefore lift up (thy) prayer for the remnant** [of us Mosites—Ed.] **that are left.** [“**and you** [Isaiah, my royal and prophetic servant—Ed.] **shall put up a prayer for the remnant** [of the original twelve tribes of “Israel”—Ed.] **that still exists.**”—By.]

So the servants [“officers”—By.] of king Hezekiah came to Isaiah. [2 Kings 19:1-5 & Isaiah 37:1-5]

And so the bible would have us believe that Hezekiah had never consulted on this most pressing Assyrian matter with his priests “in the [Jerusalem—Ed.] house of the Lord,” nor with his Mosaic oracle or “prophet,” Isaiah, at any time or occasion before or prior to this time of the Rab-shakeh’s arrival, message and departure. Can you believe that, dear reader?

For remember that priest (or prophet) and king are the twin pillars of church and state, and that without both thus conjoined together (in either one or two men) the entire kingdom shakes with lack of “sanctity” or “divinity,” and also with disunity. For if the highest priest opposes the king (“president” or “prime minister”), then there is civil war between the “sanctified” and the “Godless,” and if vice-versa, then there is tyranny over “religion,” the priesthood and the popular “conscience.” And if the king is himself the highest priest or “pontifex maximus,” then you tell me how that state or kingdom be.

* * * * *

Hark, the “holy” Lie Continues: (fa, la, la, la, la—la, la, la, la)

Here now come more “holy” lies cloaked within historic disguise. Look out, dear reader, lest you believe, and thus damn yourself to be deceived!

And Isaiah said unto them, Thus shall ye say to your master [Hezekiah—Ed.], **Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.**

Behold, I will send a blast upon him, and he shall hear a rumour [from Ethiopia, perhaps?—Ed.], **and shall return to his own land** [Assyria—Ed.]; **and I will cause him to fall by the sword in his own land.**

[“**I am going to put a spirit in him, and he shall hear a report and go back to his own country, and I will have him fall by the sword in his own country.**”—By.]

[Will this happen soon, or about 20 years down the historical road from the alleged time of these alleged prophetic words? (See below.) For anyone of such a spirit can deceitfully “predict” or “prophesy” outcomes after they have already come to pass.—Ed.]

So Rab-shakeh returned, and found the king of Assyria warring against [“attacking”—By.] Libnah: for he had heard that he was departed [“had moved away”—By.] from Lachish. [See above.—Ed.]

And when he [i.e. Sennacherib—Ed.] **heard say of Tirhakah king of Ethiopia** [“**Nubia**”—By.], Behold, he is **come out to fight** against thee [in apparent fulfillment of Isaiah’s prophecy. (Is there any Historical evidence for this?)—Ed.]: **he sent messengers again unto Hezekiah, saying....** [2 Kings 19:6-9 & Isaiah 37:6-9]

...in essence a summarized refrain of “the Rab-shakeh’s” public speech—but this time in letter form, and this time not warning the Jerusalemite citizenry or defenders against being misled or deceived by their king, but this time warning the king not to be misled or deceived by his god (or his prophet(s)?).

Far-off Ethiopia here takes the place of Egypt as the ally which is coming to save the Judeans from the Assyrians—with “YHWH’s” help, of course. And so here we have an implicit and backhanded biblical admission of the existence of this thwarted Egyptian-Judean alliance against Assyria—an alliance once again unmentioned outside of the Rab-shakeh’s speech.

(Most likely this is a misplaced and deceptive biblical reference to very letter (theorized earlier) privately and previously delivered by the Rab-shakeh just before his public speech(es) nearby or outside the city wall, and before his return to fallen Lachish.)

...he [Sennacherib—Ed.] sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, **Let not thy God in whom thou trustest deceive thee** [“**delude you with the thought**”—By.], saying, **Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly** [“**without quarter**”—By.]: **and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden** which (were) in Thelasar? Where (is) the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

[“Gozan” is one of the places where the ten conquered northern tribes of “Israel” were deported, brought, settled and scattered within the Assyrian empire. (2 Kings 17:6)

Again, Sennacherib’s point is that no god (not even Hezekiah’s or Isaiah’s) has had the will and power to deliver these captive deportees from Assyria and bring them back to their former homelands in “Israel”/Samaria—even though the Mosaic god (via “its” prophets—even this very Isaiah) had repeatedly promised, but had thus far (**and ever since**) failed to deliver them.

This again is a repeat of the same point the Assyrian emperor had made above (2 Kings 18:34 & Isaiah 36:19) about the undelivering, weak and impotent god of “Samaria” (Canaan or “Israel”—i.e. Hezekiah’s, Jerusalem’s & Judea’s god.—Ed.]

And Hezekiah received the letter of [Sennacherib from—Ed.] **the hand of the messengers** [“**envoys’ hands**”—By.], **and read it** [after hearing it read aloud by these Assyrian messengers?—Ed.]: **and Hezekiah went up into the house of the Lord, and spread it before the Lord.** [2 Kings 19:10-14 (& Isaiah 37:10-14)]

So the Assyrian messenger(s) are heralds. I.E. They read or speak from letter(s). Thus again Sennacherib’s letter is in fact a script, a pre-scripted speech his messenger-heralds are to read and then deliver. Or else to deliver and then repeat or read from memory, or from another copy—and perhaps with an change, alteration or edition or two—(perhaps depending on whom they’re speaking to)—such as if addressing the Judean public instead of their king, and if so perhaps warning against the falsehoods, delusions or deceipts of the king and/or his god (or prophet). (See above.)

And again this leads credence to my assumption that Sennacherib’s envoys, messengers or heralds were indeed granted admission into the city and into the presence of her king Hezekiah, as well as afterwards reading Sennacherib message to Jerusalem’s citizens—and in their own language, of course. For Sennacherib’s point and purpose was clearly to turn the citizens towards surrender to him, and hence against their rebellious king Hezekiah.

(And methinks “Isaiah” & “Kings” deceitful purpose here above is to deny that Egypt was militarily checked by the fall of Lachish, etc., and with the Egyptian-Judean alliance thus thwarted, to deny that the Assyrian envoy returned to his master Sennacherib with Hezekiah’s capitulation in hand, or that one from the Judean king followed shortly thereafter.)

For instead of the actual and historic Judean capitulation something mighty and magical presently this way comes! And look out! For now comes military salvation at the very last moment—as if by the magical stroke of a mighty and miraculous (if not truly prophetic) pen! And with the almighty imperial enemy like a collective wolf encamped outside the divine Mosaic shepherd-god’s door and thus poised to pounce upon the demonic Judean whore (of

Jerusalem)—(an encampment and siege, by the way, that never Historically happened.) But what is that to the bible?

For by no less nor by any other than the very bloody hand of “God”—by divine intervention—by miraculous and mass-murderous means of the Mosaic war god of Armies—Jerusalem and all Judea are miraculously saved after (if not via) the prayerful appeals of king Hezekiah and his prophet Isaiah to (who/what else but?) the almighty Mosaic war-god of “Armies”—who alone among all gods has actual ears his petitioners to hear—and a mouth forsooth to reply to them in truth.

And therefore, dear readers, now hearken and listen how the one, true and “infallible” “God” of the “infallible” Hebrew bible both hears and grants the Judean king and prophet’s requests for salvation from Assyria—so that the Judean “remnant” of this god’s Mosites/“Israelites” might indeed survive (and lo, as prophesied) to serve and obey this god—the only god who is not a lifeless idol, nor a deaf and silent statue. For hark, we shall indeed hear (or rather read) wherein the god (via its prophetic oracle) shall even speak.

(Take off your shoes, dear readers, one and all! For we now tread upon the most sacred ground of Mosaic myth, biblical babel, and devilish deceit!)

And [evidently entering Moses’ forbidden “holy of holies” wherein his mountain god occasionally dwelt—Ed.] **Hezekiah prayed** before the Lord, and said, **O Lord God of Israel, which dwellest (between) the cherubims** [angels—Ed.] [“**sitter upon the cherubs**”—Ed.], thou art the God, even thou alone, [“**you are God alone for all...**”—By.] of all **the kingdoms of the earth; thou hast made heaven and earth.**

[Explanation: about the invisible one who allegedly sat “between the cherubs”: There were two little molten, golden (?) angels at either end of the cover of the rectangular holy box of Moses (a.k.a. the “ark of the covenant”—one angel on either end, whose wings met in the middle, and upon which “mercy seat”—throne the invisible god of Moses the Egyptian was falsely said (and hence imagined) to sit mightily enthroned in state and judgment over all the earth. And hence this invisible “sitter upon” or “dweller between” the angels.)—Ed.]

Low, bow [“**Bend**”—By.] **down thine ear, and** hear [“**listen**”—By.] : **open**, Lord, **thine eyes, and see: and hear the words of Sennacherib**, which hath sent him [evidently the Rab-shakeh—Ed.] [“**taunting a**”—By.] to reproach the **living God**.

What profiteth the graven image [“divine,” “angelic” and/or “cherubic” (see below, and above Moses’ holy box)—Ed.] that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: **Behold it (is)** [as the guilded temple of Jerusalem once was (and shall again be?)—Ed.] **laid over with gold and silver, and (there is) no breath at all in the midst of it.**

[“**Of what use is a statue that its sculptor should have carved it, a bronze and a lying oracle that its modeler should have put his confidence in it, so as to make dumb trumperies? Ha, you who say to wood ‘Wake up, stir yourself!’ of silent stone ‘That will give instructions!’ There is that cased in gold and silver, with no soul within.**”—By.]

But the Lord (is) in his holy temple [Is He really? Woe and disappointment unto those who trust in their molten, sculptured or engraved workings within their golden temple? (2 Chron 2:1-9 & :14-15—(esp. :1, :5 & :6) And woeful disappointment to all those who seek their god(s)—(visible or audible or not)—therein. For lo, “God...dewlleth not in temples made with hands;” (Acts... 17:24 & 7:48)—Ed.]: **let all the earth keep silence before him.** [Habakkuk 2:18-20]

[But hark! Hezekiah dares speak yet again toward the graven, golden (?) cherubim!—Ed.]

Of a truth, Lord, the kings of Assyria have [“indeed”—By.] destroyed the nations and their lands, And have cast their gods into the fire: for they (were) no gods, but the work of men’s hands, wood and stone [not to mention any and all molten or sculptured angels or “cherubs”—Ed.] : therefore they have destroyed them.

[Thus far does Hezekiah confirm Sennacherib’s speech—thus affirming that the mighty Assyrian indeed metaphorically sat upon the thrones, gods, idols, angels or cherubs of all his imperially vanquished nations?—Ed.]

Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [“alone”—By.] (art) the Lord God, (even) thou only.

[Thus does the Judean king—(quite omitting his very own)—craftily appeal to his god’s vanity—(as distinct from his vain god?). And the god is apparently convinced by this argument. See 2 Kings 19:34 & Isaiah 37:35; and compare Numbers 14:10-20)—Ed.]

Then Isaiah the son of Amoz [who had evidently also been talking to Moses’ no-doubt ever-hearing god, but whose prayers and petitions were apparently actually responded to in word. (I say “apparently.” For lo, it is written within this bible-book.) And though I neither saw nor heard this god myself, and hence being far less than any actual “Jehovah witness,” I, even I, even to this day, can clearly see and read this mountain god’s alleged words. And what more proof would an idolater or book-worshipper require of his god(s)?—Ed.] **sent [“word”—By.] to Hezekiah, saying, Thus saith the Lord God of Israel, (That) which thou hast prayed to me against [“about”—By.] Sennacherib king of Assyria I have heard. This (is) the word that the Lord hath spoken concerning [“against”—By.] him;**

“Sion’s maiden daughter despises and derides you [Sennacherib—Ed.]; **The virgin the daughter of Zion hath despised thee, (and) laughed thee to scorn; the daughter of Jerusalem hath shaken her head at [“after”—By.] thee. Whom hast thou reproached [“taunted”—By.] and blasphemed? and against whom hast thou exalted (thy) voice** [“clamored to the top of your voice”—By.], **and lifted up thine eyes on high? (even) against the Holy (One) of Israel** [as distinct from (and yet subtly linked to) the collective “Holy Israel”—as was this Mosaic god distinct from (and yet linked to) the anti-Mosaic (and anti-Christ) “jew.”—Ed.]. **By thy messengers thou hast** reproached [“taunted”—By.] **the Lord**,... [2 Kings 19:15-23 (& Isaiah 37:15-23)]

(I.E. (to paraphrase): “If thou, ‘YHWY,’ truly be a great and mighty god, then prove it! Deliver these your alleged ‘chosen people’ from my mighty and clearly far more Godlike hand!”)

And both accounts then conclude with the happy (though false) Judean ending reproduced above—(2 Kings 19:30-37 & Isaiah 37:31-36)—the invisible/angelic “visitation” of the Mosite war-god himself (?) upon 185,000 Assyrian soldiers in one dark and bloody night—who lay themselves down the night before to rise again nevermore.

Can you, and should you, believe this, dear reader?

Therefore thus saith the Lord concerning the king of Assyria, **He shall not come into this city** [i.e. Jerusalem—Ed.], **nor shoot an arrow there, nor come before it with shield [“nor push a shield up to it”—By.]; (against the arrows raining down from the defended city walls—Ed.], **nor cast a bank [“ramp”—By.; (of siege)—Ed.] against it. By the way [“road”—By.] that he came, by the same shall he return** [Yes, but with or without his demanded (and received) Judean booty, plunder, payment, “fine” or “penalty”?—Ed.], **and shall not come [“to”—By.] into this city, saith the Lord.****

For I will defend [“shield”—By.] this city, to save it, for mine own sake [“account”—By.], and for my servant David’s sake.

And it came to pass that night, that [“Jehovah’s angel”—By.; (i.e. ghost or spirit)—Ed.] **the angel of the Lord went out** [of its supposed temple abode—Ed.],

and smote [“killed”—By.] in the camp of the Assyrians an hundred fourscore and five thousand [“a hundred and eighty-five thousand men: the first thing in the morning they were all found dead corpses.”—By.]: **and when they** [presumably the Judeans/Jerusalemites—Ed.] **arose early in the morning, behold, they were all dead corpses.** [2 Kings 19:32-37 & Isaiah 37:32-36]

But 2 Chronicles 32: hereby goes much further. Here Hezekiah not only doesn’t beg Sennacherib to name a “fine” or “penalty” for him to pay, in hopes the recipient will then go away—as in 2 Kings 18:13-16 above). Nor does Hezekiah herein bring, send, tender or pay the required tribute to pacify the Assyrian—(no doubt with humble promises of **perpetual** loyalty, subjection, obedience and tribute).

No, not at all. For here in 2 Chron.—(and after the bloody war-god’s night “visitation”—all the world of false gods and their devotees now bring their gifts and tributes to Hezekiah and Jerusalem of Judea instead of to Sennacherib at Nivenah of Assyria—as befits a divine queen and capitol city of all the nations around her, or else the frolicsome consort of a most mighty war-god.

And so herein and hereby Hezekiah becomes Sennacherib, Jerusalem Nineveh, and Judea Assyria—biblically or mythologically speaking, that is:

And for this (cause) Hezekiah the king, and the prophet Isaiah the son of Amoz, **prayed and cried** [“out”—By.] **to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains** [“who killed off every champion fighter and staff officer and captain”—By.; (Note no specified number of slain here.)—Ed.] **in the camp of the king of Assyria. So he** [Sennacherib—Ed.] **returned** [“crestfallen”—By.] **with shame of face to his own land.**

And [no less than 20 years after his return—(see above)—Ed.] **when he was** come into **the house of his god**, they that came forth of his own bowels slew him there with the sword [“and **some** who had come out of his own body **struck him down with swords.**”—By.].

[“**And**”—By.] **Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from** [“out of”—By.] **the hand of Sennacherib the king of Assyria, and from** the hand of all (other) [“and **out of everybody’s hands,**”—By.], **and guided them** [“**gave them rest**”—By.] **on every side.**

And many [Gentile nations and kings—Ed.] brought gifts [but no “imposed” “fines” or “penalties” nor “tribute(s)”?—Ed.] unto the Lord to Jerusalem, and presents [“rich objects”—By.] to Hezekiah king of Judah: so that he [**stood high**—By.] was magnified in the sight of all nations from thenceforth. [2 Chron. 32:20-23]

King Hezekiah of Judea was certainly magnified in the bible-book of his city’s temple, but only in that, and in the minds of “religious” fools.

And compare this with Moses above:

And [after the “miraculous” massacre of all the Egyptian firstborn—Ed.] **all these thy servants** [of pharaoh’s court, then listening to this speech of Moses—Ed.] **shall come down unto me, and bow down themselves unto me** [Moses—Ed.], saying, Get thee out, and all the people that follow thee: and after that I will go out. And he [Moses—Ed.] went out from Pharaoh in a great anger. [Ex. 11:4-8]

And in this bloody genocidal way, and also when he allegedly, “prophetically” or biblically drowned Pharaoh’s army, Moses/“YHWH” got his bloody **honor**: “...and I will get me **honour** [“earn glory”—By.] upon Pharaoh, and upon all his host [army—Ed.; “troops”—By.], upon his chariots, and upon his horsemen. And the Egyptian shall know that I (am) the Lord, when I have gotten me **honour** upon Pharaoh, upon his chariots, and upon his horsemen. (Exodus 14:17-18)

In short, this biblical story of Sennacherib and Jerusalem’s temple of doom is Mosaic, formulaic, and entirely false.

* * * *

And perhaps we should grant Sennacherib the last word on this most important biblical matter—important because it points out the falsehood or “fallibility” within and the glaring lack of truth or “divinity” of this book.

“Tis no less than Godless idolatry to worship a mere book as divine or divinity.

Now therefore let not Hezekiah [nor his right-hand “prophet,” Isaiah, his partner in “divine” (i.e. demonic) pretension and diabolic deceit—Ed.] **deceive** [“**deludeyou, nor persuade you on this manner, neither yet believe** [“**trusthim:**.... [2 Chron. 32:15]

Along with something Sennacherib himself once wrote and had engraved in clay. It was found around 1850 within the ruins of his palace of Ninevah, opposite modern Masul, by an English archaeologist named A.H. Layard. It is one of several six-sided clay cylinders on which Sennacherib annually recorded or chronicled the history of his reign. The one in question is in the British museum in London, and it is called “Sennacherib’s prism” and/or the “Taylor prism.” I don’t know its dimensions, and I originally erroneously assumed it was an engraved standing stone, placed somewhere by Sennacherib for all to see. (A copy of this clay cylinder or prism was found near Ninevah, and is presently in the possession of the Univ. of Chicago, Illinois, U.S.A.)

Here’s an English translation of part of “Sennacherib’s prism,” from J. Prichard’s Ancient Near Eastern Texts, p. 288:

As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong **cities**, walled forts and to the countless small villages in their vicinity, **and conquered** by means of well-stamped ramps, and battering-rams brought near the attack[,] by foot soldiers, mines, breeches as well as **sapper work**.

[“sapper”: **noun**; “One who saps [or digs with a broad-ended pick-axe (or “mattock”—Ed.); a soldier of an engineer corps, or who is trained in fortification or siege works.”

“sapper”: **Military noun**; “a ditch or trench by which approach is made to a fortress or besieged place within range of fire.”

“(to) sap”: **verb**; “To cause to fall, or to render unstable, by digging or wearing away the foundation; to undermine; to subvert; to destroy, as if by some secret, hidden or invisible process. To proceed by secretly undermining.”—Ed.]

I drove out 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and **considered booty**.

Himself [“Hezekiah, the Jew”—Ed.] **I made a prisoner in Jerusalem, his royal residence, like a bird in a cage... His towns which I had plundered, I took away from his country and gave them to** Mitinti, king of **Ashdod**, Padi, king of **Ekron**, and Sillibel, king of **Gaza**....

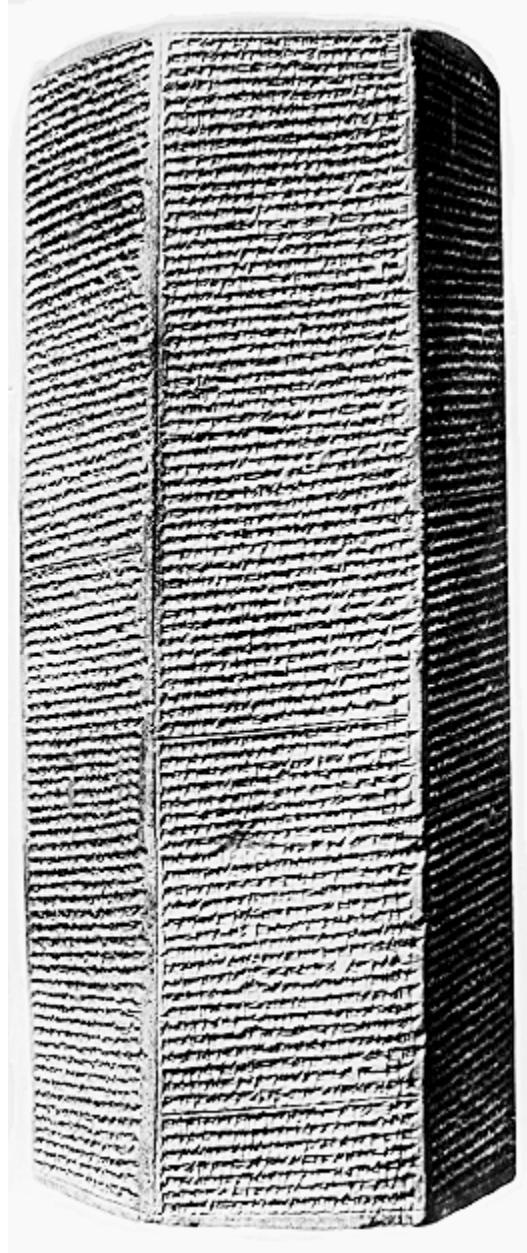
Hezekiah himself...did send me, **later**, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of

silver, precious stones, antimony, large cuts of red stone, couches with ivory, nimeudu-chairs with ivory, elephant-hides, ebony-wood, boxwood [,] all kinds of valuable treasures, his daughters, concubines, male and female musicians. **In order to deliver the tribute and to do obeisance as a slave he sent his messenger.**

And again this “tribute” from his Judean “slave” was surely not the only payment that was made, but merely the first payment, most certainly to be followed every year by imperially extorted “tribute” or annual “taxes”—as was formerly demanded of “Israel” before their Assyrian rebellion and destruction.

(How much e.g. does your particular imperial (super-state, Super-Nazi or “federal”) extortionist extract from you every year, dear American, Canadian, European, etc.?)

The middle paragraph refers to how Sennacherib turned the tables on Judea’s king Hezekiah—who, we read, had “smote the Philistines even unto Gaza” (2 Kings 18:8), and had apparently (deported and) kept Ekron’s king “Padi” captive within Jerusalem—and “unlawfully” according to Sennacherib.



(Sennacherib’s “Prism”)

* * * * *

Note well, dear reader, how Might dictates “Law”! And how weakness remains “Lawful” or “Law-abiding”—until it (doubtlessly “unLawfully”) rebels! And thus must the god of the mightier be a mightier god?—or for as far as earthly eyes can see?)

* * *

(And note: The Hebrew “talent” or unit of weight was 93½ lbs. or 42.5 kilograms, while the Greek “talent” was around 56 lbs. or 25.39 kilograms.

And note also that 2 Kings 18:13-16 confirms that Sennacherib claimed and Hezekiah paid 30 talents of gold, but denies the 800 talents of silver, substituting **300** instead.)

Now in the fourteenth year of king Hezekiah [i.e. 701 B.C.–Ed.] **did Sennacherib king of Assyria** [reigned from 705 to 681 B.C.–Ed.] **come up against all the fenced** [“fortified”–By.] **cities of** [Hezekiah’s rebellious–Ed.] **Judah, and took** [“captured”–By.] **them.**

And Hezekiah king of Judah sent to the king of Assyria to [“at”–By.] **Lachish** [“Lakish”–By.], **saying, I have offended; return from me: that which thou puttest on me will I bear.** [“I have done wrong; break off your attack, I will accept the penalty you may impose on me.”–By.]

[“**And the king of Assyria sentenced Hezekiah to a fine of** three hundred hundredweight of **silver and** thirty of **gold;** and **Hezekiah gave him all the silver that could be found in Jehovah’s house and in the palace treasuries.** It was at that time that **Hezekiah mutilated the doors of Jehovah’s nave, and the jambs which king Hezekiah had gilded, and gave them to the king of Assyria.**”–By.; (And let’s neither forget nor neglect the presumed annual tax or tribute payments—as were formally demanded from “Israel” before her unsuccessful (tax) rebellion, and Assyrian destruction. See 2 Kings 17:4, once again:

[“**But the king** [of Assyria (Shalmaneser V, reigned 727-722 B.C.)–Ed.] **detected Hoshea in treason, in that he had sent envoys to King Seve of Egypt, and he had not sent up tribute to the king of Assyria as he had annually done;** and the king of Assyria arrested him and imprisoned him.”–By.] –Ed.]

And the king of Assyria appointed [“sentenced” or “fined”–Ed.] **unto Hezekiah king of Judah** three hundred talents of silver and thirty talents of gold. **And Hezekiah gave (him) all the silver that was found in the house of the Lord, and in the treasures of the king’s house** [i.e. of the dynastic royal family–Ed.]. At that time did Hezekiah cut off (the gold from) the doors of the temple of the Lord, and (from) the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. [2 Kings 18:13-16]

Methinks this Judean submission and “fine” (bribe or tribute) to have been the actual or historical truth. (I.E. Hezekiah paid Sennacherib to please stop conquering his rebellious kingdom and go away.) And that, dear reader, is precisely why—(although, as we shall see, in another place the bible says otherwise—thus once again contradicting itself):

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. [2 Kings 19:36 & Isaiah 37:37]

(Again, Nineveh was his imperial capital in northern Iraq, on the east bank of the Tigris river, across from the modern city of Mosul.)

[“And King Sennacherib of Assyria **broke camp and went back and stayed at Nineveh;**”–By.]

I.E. Sennacherib never again returned to Judea—evidently because Judea had learned its imperial, violent, political and military “lesson,” and never again rebelled in his lifetime.

* * * * *

Modern Poetic Musings on Sennacherib’s Ancient, Mythical and Biblical Destruction

* * *

Lines 105-14 of John Milton’s Elegy IV—written in Roman by Milton in 1627 and at the Age of 18, to Thomas Young, Milton’s Tutor, then Performing the Duties of Pastor to the English Merchants Living in Hamburg): (English translation ©1965 by Douglas Bush of Harvard Univ., Boston, U.S.A.):

At tu sume animos, nec spes cadat anxia curis,/ Nec tua concutiat decolor ossa metus./ Sis etenim quamvis fulgentibus obsitus armis,/ Intententque tibi millia tela necem,/ At nullis vel inerme latus violabitur armis,/ Deque tuo cuspis nulla cruento bibet./ Namque eris ipse Dei rediante sub aegide tutus;/ Ille Sionaeae qui tot sub moenibus arcis/ Assyrios fudit nocte silente viros;...

“Yet take heart and do not let anxious hope succumb to cares, nor pale fear shake your frame. For **although you are beset by flashing arms and countless weapons threaten you with death**, yet none shall wound your defenseless side, no spear shall drink your blood. For **you shall be secure under the bright shield of God; He will be your guardian, he your defender—He who in the silent night destroyed the Assyrian host under the walls of Zion’s citadel;**...”

(Or did “He”?)

* * * * *

As classical and romantic poets of Europa once wrote upon the myths of Greece and Rome, so likewise wrote one here of Moses and his kick-ass, donkey-jawboned mountain god, transplanted (if not enchanted) from his old Egyptian home.

So dig this Byronic boner if you can:

The Destruction of Sennacherib (by the “romantic” Englishman, George Gordon, a.k.a. Lord Byron, (1788-1824), and first published in 1815):

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.
Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn bath blown,
That host on the morrow lay withered and strown.
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever grew still!
And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,

And cold as the spray of the rock-beating surf.
 And there lay the rider distorted and pale,
 With the dew on his brow, and the rust on his mail:

**And the tents were all silent, the banners alone,
 The lances unlifted, the trumpet unblown.**

**And the widows of Ashur [Assyria-Ed.] are loud in their wail,
 And the idols are broke in the temple of [their (non Mosaic) god-Ed.] Baal;
 And the might of the Gentile, unsmote by the sword,
 Hath melted like snow in the glance of the Lord!**

Really?!

For many with eyes yet refuse to see how Mosaic mythology is not really History. Whether from Greece, Rome or the “promised land,” lies “divine,” once believed, then haunt the man. But he who knows better can truly see, to deflate “holy” lies with mockery.

And in that very vein:

And once upon a modern time was a poem written “Very Like A Whale.” (by American humorist, Ogden Nash, 1934):

One thing that literature would be greatly the better for
 Would be a more restricted employment by authors of simile and metaphor.
 Authors of all races, be they Greeks, Romans, Teutons or Celts,
 Can’t seem just to say that anything is the thing it is but have to go out of their way to say that it is like something else.

[E.G. they mythologize (their) history, solopsistically. They deify themselves as Apollonian Suns, and from that premise more mythology comes—casting all other groups and all other history as mere planets revolving around their alleged divinity. (See “jews.”)—Ed.]

What does it mean when we are told
 That the Assyrian came down like a wolf on the fold?
 In the first place, George Gordon Byron had had enough experience
 To know that it probably wasn’t just **one** Assyrian, it was a **lot** of Assyrians.

[And, as we’ve read, if not believed, the bible says at least **185,000** Assyrians, plus Sennacherib, who luckily escaped the great and invisible Mosaic war-god of “hosts.” (We are not told if the Rab-shakeh also survived.)—Ed.]

However, as too many arguments are apt to induce apoplexy and thus hinder longevity,

We’ll let it pass as **one** Assyrian for the sake of brevity.

Now then, this particular Assyrian, the one whose cohorts were gleaming in purple and gold,

Just what does the poet mean when he says he came down like a wolf on the fold?
 In heaven and earth—(more than is dreamed of in our philosophy)—there are a great many things,

But I don’t imagine that among them there is a wolf with purple and gold cohorts or purple and gold anythings.

No, no, Lord Byron, before I’ll believe that this Assyrian was actually like a wolf I must have some kind of proof

Did he run on all fours and did he have a hairy tail and a big red mouth and big white teeth and did he say Woof woof woof?

[And was this Assyrian “wolf” as predatory and Satanic?—and his Judean “fold” as lamblike and Godlike—as the bible and Byron would have us believe?—Ed.]

Frankly I think it very unlikely, and all you were entitled to say, at the very most, Was that the Assyrian cohorts came down like a lot of Assyrian cohorts about to destroy the Hebrew host.

But that wasn't fancy enough for Lord Byron, oh dear me, no, he had to invent a lot of figures of speech and then interpolate them,

With the result that whenever you mention Old Testament soldiers to people they say Oh yes, they're the ones that a lot of wolves dressed up in gold and purple ate them.

That's the kind of thing that's being done all the time by poets, from Homer to Tennyson;

They're always comparing ladies to lilies and veal to venison,

And they always say things like that the snow is a white blanket after a winter storm.

Oh it is, is it, all right then, you sleep under a six-inch blanket of snow and I'll sleep under a half-inch blanket of unpoetical blanket material and we'll see which one keeps warm,

And after that maybe you'll begin to comprehend dimly
What I mean by too much metaphor and simile.

* * * * *

Methinks too much "metaphor" surely there be, writ in what claims to be biblical "History"!

I suppose by his title this poet meant that the biblical tale of Sennacherib is very much like old Jonah's whale (Jonah 1:15 to 2:10) I mean a very big old fish story—a tale/tail as unbelievable as it is big. I mean a great big old whopping lie or tale about a fisherman's fish that got away which was as big, or bigger, or "very [much] like" a whale.

Can I get a witness?

* * *

("Don't you dare try to tell me there're a school or pack of holy lies, when (in biblical white and black) I see them with my own two eyes!")

"He who believes, because 'it is written,' is a fool in his folly."—
(professor Redbeard)

"When I was a child,...I thought as a child,...I understood as a child,...[and] I spoke as a child" (1 Corin. 13:11)

So grow up already! What are you waiting for? "Christmas"?

* * * * *

And Modern "Religious" Tom-Foolery Faithfully Based upon Ancient "Religious"/Biblical Deception

"Jehovah's Witnesses" claim to see what none (not even Moses) have ever seen, and to speak for one which never spoke—because "YHWH" never could be seen, nor ever heard, because this "god of Moses" (as distinct from Moses) never really was. (And that's the true and rightful end of that story.)

But again not to those "religious" fools who have both "seen" and "heard" the mountain god of Moses—if only within their bible—and hence who can now "witness for" "Jehovah."

All together now: "He who believes because 'It is written' is a fool in his folly"—a 'religious' fool self-condemned and irretrievably lost within his 'religious' folly!

And this "religious" and biblical self-deception is of course a very far cry from the "priestcraft" of deliberate deceivers who believe not (and yet profit by) their demonic lies and "prophecies"!

The following excerpt (minus my Editorialisms) is brazenly taken without prior permission from the Jehovahs' biblical encyclopedia entitled, Insight on the Scriptures, vol. 2, p. 894-95, (on "Sennacherib"):

So let's get some "insight," shall we?: (As always, dear reader, the emphasis in the original text is rendered in ***bold italics***, whereas my own is simply in ***bold***. And to better and more clearly place my editorial comments, I have created paragraphs in the original Jehovahite text where there were none.)

Jehovah Defeats Sennacherib's Army. As for Jerusalem, though Sennacherib sent threatening letters warning Hezekiah that he had not desisted from his determination to take the Judean capital (Isa 37:9-20), **the record** [i.e. the bible—Ed.] **shows that the Assyrians did not so much as “shoot an arrow there,...nor cast up a siege rampart against it.”** [2 Kings 19:32 (& Isaiah 37:33)—Ed.] **Jehovah, whom Sennacherib had taunted, sent out an angel who, in one night, struck down “a hundred and eighty-five thousand in the camp of the Assyrians.”** [2 Kings 19:35 (& Isaiah 37:36)—Ed.] **Sending Sennacherib back “with shame of face to his own land.”**—Isa 37:33-37; 2Ch 32:21.

Sennacherib's inscriptions make no mention of the disaster suffered by his forces.

[Imagine that! What a whopping lie of omission by that unbelievable Assyrian!—Ed.]

....It is interesting, nevertheless, to note the version that Sennacherib presents of the matter,...[reproduced above—Ed.]

...This boastful version inflates the number of silver talents sent from 300 to 800 [2 Kings 18:14-16)—Ed.], **and doubtless it does so with other details of the tribute paid; but in other regards it remarkably confirms the Bible record and shows that Sennacherib made no claim that he captured Jerusalem.**

[Yes, but Sennacherib didn't capture Jerusalem precisely because her king Hezekiah had sought and received, and had honored or paid, a "fine" or "penalty" to Sennacherib to avert it.

But if Sennacherib had truly lied about the tribute amount—(of that one-time Judean "fine" or "penalty" for rebellion—as distinct from the presumed total, accumulative, annual tribute or "tax" paid to him over time)—then why not lie here also and claim to have captured Jerusalem?

Why did Sennacherib enter the area but to defeat the Judean rebellion? And why did he leave but because he had successfully done so?—Ed.]

It should be noted, however, that Sennacherib presents the matter of Hezekiah's paying tribute as having come after the Assyrian's threat of a siege against Jerusalem, whereas the Bible account shows it was paid before.

[Yes, the biblical account does claim this, but falsely. The Historical truth of Hezekiah's "fine" is indeed to be found in 2 Kings 18:13-16, immediately followed by the Rab-shakeh's message—that the Egyptian cavalry had been cut off at the pass of Lachish by Sennacherib. And surely that's why Hezekiah sues for peace.

Surely the order of events is biblically and deceitfully reversed, and 2 Kings 18:13-16 belongs **after** and not **before** the Rab-shakeh's news.

But if before, then why? Or what did Hezekiah thus hope to buy? Did Hezekiah pay Sennacherib **not** to go back home to his imperial capital, but rather to stay and besiege Jerusalem instead? Is this biblical/Jehovite nonsense or its antithesis much more Historical likely, dear reader?

And this biblical falsehood implies, but does not state outright, that Sennacherib did not keep his word, bargain and peace agreement with Hezekiah: to depart from Palestine with Judea's promise to pay any "penalty" or "fine" which Sennacherib named—which makes no Historical sense either because, according to Sennacherib's historical "prism," this Judean "fine" or "penalty" was duly paid to him by Hezekiah's envoys some time later in his imperial capitol of Nivenah. (See above.) And as even the bible account has Hezekiah taking the silver and gold out of his city's temple, and stripping even the gilded or overlaid doors and pillars therein, presumably to be melted

down into weighable ingots, this suggests this must have taken some time. (2 Kings 18:15-16)—Ed.]

As to the likely reason for this inversion of matters,... [here the Jehovahs quote from a 1936 Funk and Wagnall's Bible Dictionary claiming that **the "order of events** [in Sennacherib's "annals" concerning his "capture of Ekron," "his punishment of Hezekiah, his raiding of the country of Judah, and his disposition of the territory and cities of Judah" (see above)—Ed.] **looks like a screen to cover up something which he does not wish to mention.**"

How very unBiblical of him! For surely our "divine" Bible conceals nothing, and reveals all!? Enlightening all the world with eyes to read or ears to hear with the truth, the entire truth, and nothing but the truth!?

It is clear to me that a deceptive screen has indeed been created and perpetrated to cover up an Historical event which certain Hebrew/Mosite writers did not wish to mention. And that deceptive and misleading screen is called "the bible." (Can I get a witness?)—Ed.]

The Bible record shows that Sennacherib hurried [?] back to Nineveh after the divinely wrought disaster to his troops, and so Sennacherib's inverted account conveniently has Hezekiah's tribute being paid to him [afterwards—Ed.] **through a special messenger at Nineveh....**

[Yes, how very "convenient" indeed!—but for Sennacherib—or for Hezekiah, his Judeans, the bible-writers and all bible-worshippers everywhere and ever since 701 B.C.?

So Sennacherib king of Assyria departed ["broke camp"—By.], **and went and returned, and dwelt** ["and stayed"—By.] **at Nineveh.** [2 Kings 19:36 & Isaiah 37:37]

So where's the "hurry" there? Show me the hurry. And what was Sennacherib's supposed hurry? Who or what was supposedly chasing him back home?

Are we to believe it was the mighty Mosaic war-god who had supposedly lived within the temple of Jerusalem, and who had mysteriously slaughtered 185,000 of Sennacherib's soldiers encamped outside the war-god's besieged city of Jerusalem?

(But again there was no actual Historical siege of Jerusalem by Sennacherib—neither in 701 B.C. nor at any other time. So go figure.)

And as if there were to be no further nor future "tribute" or taxes to be annually and perpetually paid by Hezekiah to his Assyrian master/emperor in Nineveh for the entire remainder of Hezekiah's long 28 year reign (715-687 B.C.). And barring another rebellion by Hezekiah, which never Historically happened, we can safely assume that these presumed annual tributes or taxes were indeed dutifully or obediently paid by the Judean subject or "tributary" to his Assyrian master for the precise period or remainder of the former's subjection and the latter's reign or mastery. For we saw above, even from the bible, 2 Kings 17:3-4, that this was indeed the case with "Israel." So we may safely assume that annual tribute or taxes were similarly and imperiously demanded and exacted from "Judea."

I refer to the two decades after Sennacherib had left Palestine with Hezekiah's promise to dutifully deliver the "penalty" or "fine" which Hezekiah had requested and Sennacherib had named—which "tribute" included "YHWH's" temple gold and silver! (2 Kings 18:13-16)—which "tribute" Hezekiah had implored Sennacherib to name and accept as payment for his Judean rebellion and disloyalty, and to cease his conquest and simply go home.

This was the two decades when Sennacherib was no longer in Palestine but in his imperial capitol of Nineveh, wherein he presumably received an annual delivery of perpetual and periodic tribute payments from Hezekiah and Judea—as, according to his historical "prism," Sennacherib had dutifully received Hezekiah's "fine" or "penalty" of 300 or 800 "talent"-weights of silver and 30 of gold—after having been (hastily?) ripped off the gilded doors and pillars of the god's Jerusalem apartment for that very purpose—perhaps after watching

and waiting for when the god had gone out before daring to do the radical re- (or rather) un-decorating—i.e. when the angry and volatile (if not volcanic) god was not at home. Or perhaps it was only after receiving prior and divine permission via a personal (prophetic and/or kingly) face-to-face conference with the Jerusalemite deity, that his gilded home was thus ignominiously, indelicately and hastily de-gilded.

And now back to the Jehovahs precisely where we so very interruptedly or rudely left them—in mid sentence:

...It is certainly significant that ancient inscriptions and records show no further campaign by Sennacherib to Palestine [Yes surely, because “Palestine” dared not rebel again during the remainder of its/their Assyrian master’s lengthy reign! And surely because “Palestine” had been taught and learned a mighty lesson from the mightier Sennacherib—and hence not at all vice-versa: not Sennacherib from an even mightier Mosaic war god of armies or “hosts”—Ed.], **although historians claim that his reign continued for another 20 years.**

[Yes indeed, from 701 to 681 B.C., but what do they know? And note how these allegedly “Historic” dates of these kingly reigns are so often contra-biblical. And therefore they must be necessarily “false”—to all such fools who worship the bible as absolutely, positively, necessarily true.]

And how can such mere humans as profess “History” ever be believed or trusted when- and wherever contradicted by the necessarily “infallible” (because totally “divine,” and “inSpired”) “scriptures” of this “miraculous” book or “bible” of this “Lord God of hosts” or “Jehovah of Armies”?—Ed.]

...Sennacherib's death is considered to have come some 20 years after his campaign against Jerusalem. This figure is dependent on Assyrian and Babylonian records, their reliability being subject to question [unlike our unquestionable (because “infallible”) source, the bible?—Ed.]. **At any rate, it should be noted that the Bible account does not state that Sennacherib's death occurred immediately upon his return to Nineveh.**

[Nor, note you, was our bible, being both ever truthful and infallible, ever intended to be, in even the slightest degree, at all misleading or deceiving on this (or any other) matter to be (or not to be) found therein!—Ed.]

“Later on he [Sennacherib—Ed.] entered the house of his god” Nisroch, and his sons, Adrammelech and Sharezer, “struck him down with the sword,” escaping to the land of Ararat. (2Ch 32:21; Isa 37:37, 38) An inscription of his son and successor, Esar-haddon [reigned from 681 to 669 B.C.—Ed.], confirms this...

But there's no “later on” in either the King James version nor in Byington's:

Here's what I read: (And you all might want to check your copies to be sure I'm not misleading you):

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh [his imperial capital in northern Iraq, on the east bank of the Tigris river, across from the modern city of Mosul—Ed.]. [“...**broke camp and went back and stayed at Nineveh** [i.e. he never returned to Judea—evidently because Judea learned its political/military lesson and never again rebelled in his lifetime—Ed.]; **and as he was doing reverence in the house of his god Nisroc...**”—By.] **And it came to pass** [20 years later!—Ed.], **as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote** [“stabbed”—By.] **him with the sword: and they escaped into** the land of Armenia. **And Esar-haddon his son reigned in his stead** [“succeeded him.”—By.]. [2 Kings 19:36-37 & Isaiah 37:37-38]

And this is true—but 20 years later! For Esarhaddon reigned from 681 to 669 B.C. And so his father was murdered in 681. And so this (biblically justified?) patricide and regicide of Assyria's king Sennacherib occurred 20 uneventful and peaceful years (Judaically speaking) **after** his successful Judean campaign of 701 B.C., in Hezekiah's 14th year. (2 Kings 18:13)

And so Sennacherib outlived and outreigned his Judean "slave" Hezekiah—(who reigned from 715 to 687 B.C., and presumably died in office)—by 6 years. And Sennacherib never had to quash another Judean revolt in his lifetime simply because there wasn't one.

(But note well, dear reader, how "the bible" would deceive us—as if a book could talk, think, lie)—by having us all believe that this supposedly Godless, idolatrous and tyrannical Assyrian king had met a violent death **shortly after** victoriously returning home from vanquishing all of Judea—(or as this deceptive bible would have us all believe—shortly after ingloriously fleeing and luckily escaping the mass-murderous wrath of the invisible, Jerusalemite Mosaic war-god of "hosts" or armies)—and perhaps bleeding to death via the mysterious will, command and far-reaching invisible hand of this very mighty, vengeful and deadly Mosaic war-god.

("Can I get a witness?")

Not really and truly no. For a nonexistent god is even harder to see than an invisible one.)

And yet a god forever just and justified. (For "Justice delayed is justice denied.")

And according to (the implications within) this god's book, it did not long deny its bloody murderous justice to Sennacherib the Assyrian, who had somehow escaped it outside Jerusalem of Judea. And so all the historians, who say he died bloody 20 years later, must either be lying or honestly mistaken.

Either that or this "**later on**" of the Jehovahs belongs in the same deceitful as misleading category as their similar statement above that "The Bible record shows that Sennacherib **hurried back** to Nineveh", from his allegedly miraculous defeat in Judea.

* * * * *

And as a parting shot at this unexposed army and lurking host of bible falsehoods and "infallible" lies: And as a hopeful shaft of literal Light carefully aimed and sent to pierce the hellish heart of this bible darkness, deception and self-delusion: To dart past all the censoriously vile, violent, truthless, deceitful and ever-vigilant defenders of bible falsehoods and "holy" lies, and thus to penetrate, skewer, reveal and expose these forever-festering deceits; to rend or part that opaque veil of impenetrable darkness seemingly cast forever over the one true God—(What's His Name again? Apo./Rev. 19:12 & 3:12); and thus at long last to let in a little truthful Light upon this anti-Christ(ian) temple and city of God's eternal enemies, and upon those fanatical devotees of Satan and of themselves who tortured and murdered God Himself, in order to thus take His place, His throne, His kingdom and His world as the Devil's very own spawn, children, disciples and appointees—(How "religious" is that, all ye vain and Godless bible-worshippers?)—and hence also their demonic descendants and "religious" converts or proselytes:

(See the "sinagog of Satan," Apo./Rev. 2:9 & 3:9; John 8:44; Matt. 4:8-11, 21:33-46 & 23:15)

Here then is my parting question: How could a "great army" or "great host" (2 Kings 18:17 & Isaiah 35:2) possibly come up against the Judean capitol-city of Jerusalem, intending to take it one way or another: by surrender or by force, by siege and/or assault, and yet—(barring the city's preemptive or peaceful surrender—which was in fact what Historically happened, and while the Assyrian army was far from the city (2 Kings 18:13-16 & Sennacherib's "prism"): How could such a great besieging army somehow fail to ever "...shoot an arrow there, nor come before it with shield ["nor push a shield up to it"—By.; (against the arrows raining down from the defended city walls—Ed.], nor cast a bank ["ramp"—By.; (of siege)—

Ed.] against it.”—(2 Kings 19:32 (& Isaiah 37:33)—as Sennacherib claimed in stone (above) to have successfully done to 46 of Hezekiah’s/Judea’s other fortified cities?

How is such a thing possible?—aside from Hezekiah’s Historical request for terms (2 Kings 18:13-16)—and quite aside from such vain imaginings, demonstrable falsehoods and “sacred” lies as to be found in the bible?

It’s simply not possible, right?

And in this very same false and biblical vein, how could anything ever fail to be whatsoever and wheresoever it really and truly is? How could an attacking or besieging army camped outside a city’s walls and gates, ever fail to besiege or attack that city, or to accept its surrender, or to fail to even be there?

For surely an army is and must be wherever it is and for all to see. Surely it is here, or there, or neither, but elsewhere. But wherever it is, it must surely be there!

But not in the bible. And this bible—(as if a book could will or want)—wants to have it both ways, and would have us all vainly believe that a thing can be both here and yet there at the very same time: in this case Sennacherib and his “great host” or army, both at Lachish and at Jerusalem at one and the same time. (2 Kings 18:17 & Isaiah 35:2)

And likewise this deceptive bible would have us believe that this entire encamped and stationary army could be both there (at Jerusalem) and yet not there—and all within the very same day (or night). (2 Kings 19:32-37 & Isaiah 37:32-36)

Again, dear reader, how can such an earthly and physical impossibility ever be possible—other than merely falsely, vainly, imaginably, deceitfully or biblically?

’Tis possible or imaginable by none other than by the very same biblical method that this very same encamped and besieging army of ghostly of nonexistent Assyrian soldiers could somehow be annihilated overnight via some secret sortie of some mysterious, miraculous, and most mass-murderous ghost-god, supposedly coming out, both unseen and unheard, from the temple inside Jerusalem’s besieged walls sometime during some allegedly deep, dark and bloody-red Judean night.

’Tis methinks by none other than this Godless, truthless “biblical” method of the “holy” lie, the “sacred” falsehood, the fictional “history,” the mythical or false “religion”—which, unlike the old mountain god of Moses the Egyptian, can easily be found damn near everywhere on God’s earth—but herein quite famously (or rather infamously) within that hoary old book called “the bible”—and especially its “Old Testament.”

(Can we all dig it? Or should we simply let sleeping dogs, gods, Judeans and Assyrians lie?)

You know my answer, dear reader? And why I shot my shaft of Truth thereat and therein.)

Man, them truthless “Hebrew” folks sure could lie! And don’t look now, but their “Semitic” spawn and “Ashkenazi” converts sure can lie too! It’s what they most “religiously,” secularly and spectacularly do!

(See their Jerusalem, Palestine, e.g.; their Washington, D.C.; their Hollywood, USA, and their “holocaust.” Can I get a witness?)

* * * * *

And the flip-side (corollary, other-half, reciprocal, implication) of that hoary old biblical lie that Moses’ old mountain-god—(and hence its (blessed and/or cursed) “jews”: Levi. 26:14-39; Deut. 28:15-68, 29:18-29 & 31:16-30)—was almighty, and that it and they could therefore conquer anything and anyone they desired—(God or Jesus-God, e.g., the world, the sun, the moon, Egypt, Assyria, Babylon, Europe, Amerika and all God’s globe)—is that any defeat of this Mosaic mountain-god’s alleged “chosen people” is none other than this god’s similarly expressed will; and hence that all their past and future conquerors (invaders, captors, occupiers, deporters or destroyers) are none other than the divine or angelic agents of this very same old Mosaic god.

(See e.g. Sennacherib's father, Sargon II. And see the bible's pronouncements concerning (and pseudo-explaining?) the Assyrian & Babylon conquests of "Israel" and Judea. We've examined a couple of such statements above. (2 Kings 18:11-12, e.g.)

(Yeah, you go, "God"!)

And so at last it comes to pass that the old "jew"-lies lurking in the grass comes round at last, and turn round at last, to bite their lying father's' ass. (John 8:44)

* * * * *

And so ends the Historical story of Sennacherib the Assyrian and of his Judean "slave," Hezekiah "the Jew."

And so ends the shameless biblical whopper of Sennacherib and the Temple of Doom. But which story do you believe?

For note well, dear reader, how the Historical truth contradicts the supposedly "sacred" and "infallible" biblical story—or rather vice-versa.

And so if the bible lies both here and there, as we have seen it surely does, then where else or elsewhere? And hence all readers of this book had best beware.

"Sennacherib rubs me the wrong way, methinks,' quote the prophet or god of Hezekiah. But when the Assyrian read their bible-book, he called them all a shameless liar."—(T. J. Anonymous)

And "He who believes, because 'it is written,' is a fool in his folly."—
(professor Redbeard)

(Can I get a witness?)

* * * * *

On Worshipping the Bible

"He who believes, because 'it is written,' is a fool in his folly."—
(professor Redbeard)

* * *

I approach the "Bible" (i.e. the "Book") like I would any other book, with "scientific" impartiality, skepticism and disbelief. I presuppose neither falsehood nor truth. But "it" (or rather its author(s) must prove itself to me before I believe in it. I do not assume that any book is completely true (nor false) before I pick it up and begin to read. Surely every book is as true or false, as correct or incorrect as its author(s).

I do not worship any book as the Truth, the whole Truth, the final Truth, and nothing but the Truth. (What Book ever could be all those things?) Instead, I test, try, examine, weigh, and judge the book, and I keep only those which prove themselves true, or rather true enough. And in doing so, I or anyone else unwittingly follow the Biblical precept:

Quench not the Spirit. Despise not prophesyings. **Prove all things:** [test everything—Ed.]: **hold fast** [keep—Ed.] **that which is good** [i.e. demonstrably, provably, testibly true, reliable, worthy, and hence good—Ed.]. Abstain from all appearance of evil.—(1 Thess. 5:19-22)

[“Do not put out the fire of the Spirit; do not scorn prophesyings; **but try the quality of everything, hold on to that which is good, reject every bad article.**”—By.]

Aye, and try every **book!**—(and especially "**the Book**").

Do not despise me, dear Bible worshipper, because I put the bible to its very own suggested test of truthfulness, falsehood or mediocrity.

And to write a book claiming to be the **final** word of God, the **last**, complete or perfect truth and/or the **final** prophesy of God—would that not be to “put out the fire of the Spirit” (of

God)—and not merely momentarily but eternally—and to “prophetically” suggest (or rather demonically command) that God shall have nothing more to say forever?

(Then see “Mohammed and his Book.”)

Mohammed is....the Apostle of God, and the Seal [i.e. the last-Ed.] of the Prophets: And God has full knowledge of all things.—(Koran, 33:40)

This day have I [i.e. Mohammed and/or “God”—Ed.] **perfected your religion for you**, completed my favor upon you, **and have chosen for you Islam for your religion.**—(Koran, 5:4)

(Thanks anyway, but I’ll choose (if not “perfect”) my own religion, if you don’t mind—along with what I will believe and disbelieve, and will try, test and prove or disprove.)

And judge for yourselves, dear readers, whether God has Historically dared disobey that “prophetic” command of Mohammed “Mustafa” from the early 7th century A.D.

And,

“Beloved, **Believe not every spirit, but try the spirits whether they are of God: because many false** [“pretended”—By.] **prophets are gone out into the world.**”—(1 John 4:1)

And so again I approach this (unsacred) Bible as I would any other book: e.g. the Illiad or Odyssey, the Buddhist Scriptures, the Koran, the Encyclopedia Britannica, the Constitution, etc.

But a “sacred Bible” is a book which allegedly cannot “rightly” or “legally” be questioned, doubted, disbelieved. For such is “blasphemy” to every book-worshipper or Bible-idolater. (See e.g. “Constitutionalism,” Mohammedanism or “Islam.”)

And will this “sacred” book or “holy Bible” raise its devotees up into life after death? (Don’t hold your breath, dear reader.) And if not, then why worship it? Because it’s “true”?

But have I not just shown you, chapter and verse, how, why and where this book is not completely true?

And pray tell what this means, dear bible-worshipper:

And ye [“Jews” (5:18)—Ed.] have not his [God’s—Ed.] word abiding [living—Ed.] in you: for [he (Jesus)—Ed.] whom he hath sent, him ye believe not. Search **the scriptures; for in them ye think** [i.e. foolishly imagine—Ed.] **ye have eternal life:** and they are they which testify of me. **And ye will not come to me, that ye may have life.**—(John 5:38-40)

“You search through the scriptures because you think that in them you have eternal life, and they are what testify of me, and you are not willing to come to me to have life.”—By.]

Ain’t no book gonna save your or my wicked ass, dear reader. All books are dead things. Only the Life is life. And only those things like leaves attached to Him or like cells living within Him can possible have life, **His** Life—and only for so long as He does not cut them off nor spit them out as poisonous branches, leaves or cells poisoning our Host’s truly divine and mystical body. (John 15:1-8 & Apo./Rev. 3:15-16)

The Bible is not Jesus-God, and hence it is not Life. The Bible cannot save nor resurrect you, me, nor anyone else. It is a guide book to follow—and a good one too, in certain places—

but never a god to worship—though many fools have done so, and still do so to this very latter day. (Can I get a witness?)

Books, like all other things, (spirits, minds or authors) are unequal. Therefore some books (and authors) are truer than other books (and their writers). But no book contains the Truth, the whole Truth, the final Truth, and nothing but the Truth.

(“But every word in the Bible is the inspired word of God Himself!”)

Again, I have just now shown you that this, if fact, is certainly not true—unless you would make God out to be a liar.

(“But originally the Bible was entirely divine, inspired and true, before evil men came in and corrupted (edited, added and subtracted from) this completely divine and inspired Book of God.”)

No doubt there has been some later “corruption” or editing of some, many or maybe even most of the original texts, books or scriptures of the bible. But that doesn’t make them all completely divine, inspired or true to begin with. It seem to me unproveable either way: Bible-worshippers can’t prove the biblical scriptures were all originally divine, perfect, inspired, and I can’t prove they weren’t, because we don’t have the originals before us, and we hence can’t tell how much they’ve been changed, if at all.

But again and again and again and again, there are none so blind as will not see, that those who believe, because “it is written,” are fools indeed within their folly. (Can I get a witness?)

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